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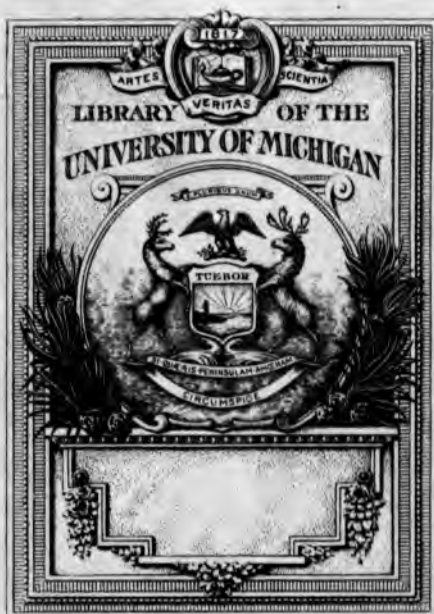
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A SUPPLEMENT  
TO THE TWO VOLUMES OF THE SECOND EDITION  
OF  
THE ESSAY  
ON THE  
ARCHÆOLOGY  
OF OUR  
POPULAR PHRASES, TERMS,  
AND  
NURSERY RHYMES.

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BY  
JOHN BELLENDEN KER, Esq.

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*Concedat laurea linguae. Cic.*

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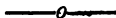
1840.

*Immers ik heb alle deelen en byzonderheden der Spraak, in het algemeen en byzonder, en tot in het minste, getracht na te sporen, en dus op te helderen niet slechts, maar te doen VERSTAAN. Niet getracht anders het klappen te leeren, maar menschen vierveezen redelyk is, aan de reden te verbinden en versandelyk te leeren spreken, 'tgeen niet anders is, of mag zijn, dan zijn denken en gevoelen in worden te uiten. Bilderdijk.*

My intention has always been, to trace all the parts and peculiarities of Language up to the minutest particles of it's consistence, and thus not merely to display it, but to make it evident to the understanding. I am not trying to instruct magpies how to chatter, but to unite Man, as a rational being, with his distinctive Faculty, and to teach him to speak in accordance with that Faculty; which is, or should be, no other than to express his thoughts and feelings in congruent articulation.

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## P R E F A C E .



For the guidance and principle by which the ensuing contents are brought forward, I refer to the *four pre-faces* contained in the first of the two volumes of the *second edition* of this Essay.

However distinct in appearance, the primitive and now usual form may be to the eye, the enunciation or sound, adopting the then pronunciation of our language, will be found identical, and is the real clue to their true import, at least as far as regards customary colloquial phrases and terms. But on the score of *Nursery Rhymes*, as they are now called, the unparalleled corruption of verbal intercommunication, from circumstances (as well as time) peculiar to our country, has afforded our Friarhood of a subsequent day a mean to muffle up, in a precise indentity of sound, terms, either carrying no rational import in connection, or else one utterly irrelevant to the original sense, and was intended by this crafty tool of the Pope, then established here, to obliterate, or at least disarm of danger, this popular and bitter display of the disgust of the naturally and truly religious Heathen Saxon at having a greedy, and to him heretical mountebank, imposed upon him. In the smothering of these pungent, and then truly favourite and popular satyrisings of this tool of superstition,

the craft and ingenuity of those interested in so doing, have been displayed by returning the exact cadence and sound of the originals, and thus preserving at least a share of their popularity to the eye and ear of their dupes ; while however it left, unforeseeingly, to future research the means of reviving them. Of the fluctuating utterance represented by *letter*, none of us need be advised, when we have before our eyes, that of the *vowel a*, in *flea, sea, soap, may, say, dawn, claw, glad, tread, thread, &c.* ; of *e* in *deed, creed, fled, lead, knee, sure, some, head, &c.* ; of the *i* in *clipped, tie, night, spite, ditty, certain, plain, phial, bird, &c.* In the saxon day *ij*, *i* had the sound, as now with the french of *ee, e*, and undotted, *i. e. y*, as with us now ; *o*, at the beginning of a word in dutch, is as *f* with us.

To suppose the present form of *these*, with us, still universally popular tunes, was that of their original devisers, would be to assume an unexampled misuse of the human understanding, and, taking their mess of nonsense, true sense, and gratifying cadence, into account, I may safely say, not only an absurdity, but an impossibility. The original form has been here traced by the true and simple clue of sound-sense, that is, identity of sense from sound ; and the tenour of all I have yet tried, has been expression of the reasons of the Heathen Saxon for not receiving one who disturbed his family and publick peace, and who disgusted him by an incomprehensible dogma ; besides the having to feed him out of hard-earned means.

## Phrases and Sayings

WHICH BY THEIR LITERAL FORM DO NOT BEAR OUT  
THE MEANING THEY ARE USED IN, AND TERMS  
NOT YET SATISFACTORILY ACCOUNTED FOR.

---

I WISH MY CAKE WAS DOUGH AGAIN.

As the well known expression attributed to those whose fate in marriage has not corresponded with their anticipation seems. *Ei ! w' hissche my keke was d' houn er geen* ; q. e. what is it that whispers within me repentance ! Oh that there was no such thing as marriage ! Eh ! how comes this reproachful feel within me ! would that matrimony had never been invented ; a sentence resounding precisely into the travesty, and carrying the original form and that meaning which the literal form has acquired by inheritance and use. The *hei !* of the latin is the dutch *ei !* Eh ! probably the ground of *heyen, hijen*, to work hard, to drive piles, and as the burst of sound that comes from him with the stroke he makes at each down-sent effort ; *w, wie*, how ? in what way ? *hische*, the present tense of *hisschen*, to mutter, to buzz, to whisper : *houn*, marriage, matrimony ; *geen*, none, not any, no such thing as ; not one ; *keke*, reproach, check.

BAD.

The adjective ; seems, *by had* ; q. e. looked upon, or reckoned that which is to be laid aside ; held as to be put away, and so as that which is unfit or improper to have, to deal with, to use, say, see, feel. The travesty and original sound alike. The latin *habere*, the italian *avere*, our *to have*, spanish *ater*, the french *avoir*, the

the german *haben*, and the dutch *hebben*, are a same word, and *had*, *gehad*, the preterite of the latter or dutch form, as well as of our *to have*, as to hold, to possess, to regard, to estimate, to reckon. *A bad man*, is one to be avoided, not to be dealt with, passed by, put from; *a bad apple*, one not fit for use; *a bad pain*, is a pain to be got rid of, put by or aside; *he his very bad of a fever*, he is in a very undue, unfit state from a fever, owing to a fever; *a bad book*, is a book not fit to read, one to be put, laid aside; *a badly made coat*, is a coat unfit to wear, or be seen. Johnson derives *bad* from the dutch *quaed*, *kwæd*, which has the same import, but no relation in point of sound or letter. *By*, *bij*, by, aside.

THE NEARER THE CHURCH, THE FARTHER FROM GOD.

Construed in any way, a purely absurd text, a senseless, but generally known dictum. What can domiciliary station have to do with that of relation to the Creator, with that of either nearness to or distance from the Deity? I take it to be the re-echo of the dutch or saxon words; *die nie hijs*, *rye'r*, *die schie heersche de vaer seer voor om gehod*; *q. e.* the one who troubles no one, who is order itself, this is the one the friar so much renowned for circumventing, soon makes himself master of; it's the quiet peaceable one that the notoriously beguiling priest gets his hold over; inferring that the independent and high-minded one is beyond their reach, those who think for themselves, they never attempt to impose upon. It should be always kept in mind in construing that any number of vowels can only sound as one, *nie hijs* sounds *nea*; *rye'r*, *rer*; *voor om*, *from*; *schie heersche*, *church*; *vaer seer*, as we pronounce *father*, viz., as we do *farther*, the adverb; *gehod*, *God*. *Die*, he who; *nie*, never, no one; *hijs*, vexes, molests; *rijs*, order, system, propriety; *schie*, *schier*, *schielijck*, soon, quickly, at once; *heersche*, masters, domineers over *vaer*, *vader*, father, the then customary appellation of the monk, friar, priest; *the father of a convent*, was

the member of; the one belonging to a convent; *a father confessor*, a priest who confesses others, examines them; *seer*, very much, highly; *voor*, for; *om, am*, encircling, circumventing, taking in, surrounding, enclosing, and thus taking in, humbugging, getting round one, whence our *hum*, as an inarticulate sound, buzzing, and to *hum*, as to deceive, delude, take in; and also to try, to catch, or to take within, set about making the tune, or song, a cadence; to take in, receive in a tune or song; whence probably the greek *umnos*, canticle, and our *hymn*, as that which is sung; as well as the latin prefix *am*; *ambire*, to circumvent, to go about, to go round, *ambage*, circumvention, going round about, getting round, and so a taking in. From *heersche*, we have our *harsh*, a harsh man is a domineering man, in the infinitive *heerschen*, to domineer, master, overrule; *vaêr, vader*, has been already accounted for in the Essay; *God, gehod*, held high, esteemed, valued, is accounted for under its separate head in these pages: *Friar*, as confessor, priest, inquisitor, one of an inquisition, pryer into, seems the ~~saxon~~ or dutch *vaere hye' r*; q. e. torment to the timid one, to timidity; torturing those who are weak-minded by nature, as well as the guilty by trespass; and implying with the sound-minded, the one neither sconced by nature nor guilt, he is never attended to, never wanted for prayer or communication with the Deity, with whom the intercourse of such is by the conscience he has bestowed on them, and whose worship and prayer consists in acting according to his inspiration, and in the internal appeal and reference to him as to all their acts and intercourse; for *oonscience* is no other than self-communication, and *self, man*, is that which came from the hand of the Creator of all things. *Vaere hye'r*, sounds precisely as we pronounce *friar*; *vaere*, the part. pres. of *vaeren*, to fear; *hye*, vexing, molesting, teasing, troubling; *'r, er*, there; *hyen*, to vex, torment, *hye, hying*, in the part. pres. Johnson derives *friar* from the french *frère*, as one of a same convent or family, a brother; whence the term

*frere* was adopted by Chaucer in a same sense, and *frère* seems the dutch *vreë'r*; *q. e.* peace there, in the sense of the natural instinct between, among brothers, as well as all others; that which nature ordained in one case, and utility or necessity in the other; but *frère* would never make *friar* either by sound or letter, and is not the source of that word. The phrase *fear God!* in the import, respect; his commands, is I take it, the dutch *vier God!* worship, honour, adore God! *vier*, the imperative of *vieren*, to worship, to serve, to celebrate to honour, to respect, original and travesty sound alike. *I fear no man*, seems *hye viere no man*; *q. e.* he that works hard need adulate no one, hard work is obliged to no man, respects no one, makes independent, makes bowing and scraping unnecessary, makes a man happy. *Frater*, the latin term for brother, seems, *vreë heet'r*; *q. e.* peace is the command there, nature has ordained peace there; a same word with the italian *frate*, *fratello*; *vreë*, *vrede*, *vreede*, peace; *heet*, speaks, orders. *Fere*, *fear*, the obsolete term for *companion*, *playfellow*, seems the above *viere*, in the sense of the one to whom attention is paid, respect shown; service to one and the other; the one cultivating the good will of the other. To use *fear* in the direct or untravestied sense of the word in respect to our Creator is unnatural; is he that made us what we are, created us after his own image and likeness, is he to be held as the being that so made us that we are by way of return to hold him in dread, an object of terror, horror? and to believe he has so inspired us, is as unnatural as that we should adore and worship him, obey his instigations, is natural and true; *fear* in the direct sense is here what the hypocrite may assume, the timid be artfully instilled to feel, and that which the guilty naturally feel, but not the sound innocent and duly thinking.

"But sothly what so men 'hem call,  
 "FRERE *prechours* ben gode men all,  
 "Their order wickedly thei beren,



"Soche minstrellis if that thei weren.  
 " So ben \**augustins*, and *cordileres*,  
 " And *carmis*, and eke *sackid* FRERES,  
 " And all the FRERIS shode and bare." *Chaucer*.  
 " To the II clepe, thou goddess of tourment,  
 " Thou cruil wight, sorrowing ay in paine,  
 " Help me, that am the wofull instrument,  
 " That helpeth lovirs, as I can complaine;  
 " For sit it, the sothe for to saine,  
 " A woful wight to have a drery FERRE,  
 " And to a so'rowful tale a sory chere." *Idem*.  
 " But fair Clarissa to a lovely FEAR,  
 " Was linked, and by him had many pledges dear.' *Spenser*

\* Names of different orders of monkhood *Augustins*, *Cordeliers*, *Carmelites*, *Capuchins* as clothed in a sacklike loose coarse garment, whence also *sack* as the name of the once fashionable gown of the women of the upper classes when dressed for company, the same word with the dutch *sack* in the import of a large bag. *Sackid* is clothed in a sack-like gown, the preterite of a now obsolete verb in that sense. *Sackcloth*, is clothing which resembles a *sack* in material and form; and the type of superstitious mortification.

II speak, tell my case, tell to, as the first person of the dutch *klappen*, *kleppen*, *klippen*, to tell, to chat, to rattle, to clap, founded on, *clap*, as the imitation or mimicking of the sound made by striking one hand on the other or on any thing else, and thus an onomatopoeic or sound sense. The audience *clapped the actors*, the audience told, expressed, sounded their sense of the actors, as opposed to the sound of the hiss of disapprobation; and a *clap* as the disease, is as the disease that tells what he who has it has been about, speaks for itself. *Op de clap leeven*, is to live by your chit chat or garrulity; to be invited, feasted for the sake the stories he tells in society. But in the phrase, *to clap into prison*, and also as to the scotch expression *to clip*, in the import of to embrace, to hold tight in the arms, the source of *clap*, and *clip* is from the dutch *libbe*, *lebbe*, runnet, that which is used to divide milk into curds and whey, and thus as the divisor of them, whence, by adding the completive *ge*, *g*, we have *gelibben*, *gelebben*, to act as runnet does, that is divide, separate, take off curds and whey from the milk, and then by custom, turned into the import of to *clip off*, *cut off*, to *clap up*, in an indefinite sense, *b* and *p* being interchanging or reciprocating sounds. In this way the dutch have their *gelubben*, to castrate, to geld, which is no other than *lubben* from the substantive *lubbe*, testicle, and the

completive *ge*, and thus to *cut off the testicle*, in the same way that to *head a man or tree*, is to behead, to cut or take off the head, without the completive *be*.

• A BEE IN THE BONNET.

Something that has vexed, angered, deranged the head or mind of the one in point; seems, *er bij hje inne de bonnet*; *q. e.* by that vexation, rage, gets into the head; thereby something which frets, torments, puts him into a deranged state of mind, has got within the bonnet, cap, hat, and is that which holds and covers the head, the brains, the type of intellect, mind; he has taken ill something that has passed, been said, or done. *Bonnet* is the same word with the dutch *bonnet*, *bonet*, and the french *bonnet*, in the import of hat, cap; a *scotch bonnet*, is the hat of a scotchman; *cap in hand*, is ha tin hand, *the grenadier's cap*, the bonnet, head cover of that class of soldier, and neither term was originally restricted to either the *bonnet* or the *cap* of the female; in the above phrase it is the type of the head or brains, as the container of both; *hje*, vexation, vexing, tormenting, troubling, also panting, labouring hard; *bij*, *by*, by, through; *bij hje*, sounds *bee*, any sequence of vowels can sound but as one, our *be*, and *bee* sound alike. *Hind*, servant, labourer, peasant, seems as *hyend*; *q. e.* working hard, the labouring one, he who lives by working; the part. pres. of *hjen*, *hijgen*, *hygen*, *hyghen*, to labour, to gasp, to pant as he does who runs or goes on along in haste, but *the hind*, as the female of the stag or hart, seems, *die hy innd*; *q. e.* that which he goes into, in relation to what passes in the rutting season of that race of animals; and *hind* is the ellipsis of *hind-deer*, she of the kind; *hy*, he; *innd* the preterite of *innen*, to go into; to receive within; in both instances original and travesty sound the same.

“ Lord\*\*\*\*one would suppose had got A BEE IN HIS BONNET, from the insane fashion in which he declaims on this subject.” *Spectator, Newsp.* no. 470. p. 601.

"A couple of Ford's knaves, his HINDS, were called by their mistress, to carry me in the name of foul cloaths to Datchet-lane." *Shakesp.*

"The dutch, who came like greedy HINDS before,  
"To reap the harvest their ripe, ears did yield." *Dryden.*

"He cloth'd himself in coarse array,  
"A lab'ring HIND to show." *Idem.*

"How he slew, with glancing dart amiss,  
"A gentle HIND, the which the lovely boy  
"Did love as life." *Spenser.*

"Can'st thou mark when the HINDS do calve?" *Job.*

#### TO LET LOOSE THE DOGS OF WAR.

A known expression in the import of to commence warfare with the due means of carrying it on; seems, *toe let loos die dog's ofwaere*; *q. e.* to defeat, impede, the plotting one the secret is warding off; to obstruct, embroil him who is contriving mischief, the most efficacious way is to prepare a due defence; both phrases are analogous in sound and sense. *Toe*, to, for; *let*, *lette*, impeding, stopping, hindering; *loos*, clandestine contriver of mischief, rascal, rogue, skulker, lurker; *die*, that which; *dog*, *doog*, *doogh*, efficacy, virtue, value, avail, credit, merit; *s, is* is; *ofwaere*, the part. pres. of *af-waeren*, *af-weern*, to guard against, ward off. *To go to the dogs*; to incur complete ruin, to become bankrupt; seems, *toe goê*, *toe de dog's*; *q. e.* property gone, consequence is gone with it; goods at an end, an end to importance; no money, no credit, that which gave importance in relation to station in society goes with the means of keeping it, at least that is the usual case with the world; *dog*, refers to talent, industry, in fact to all merit either of mind, body, or purse. *Dog-weary*, much fatigued, very tired, knocked up, seems, *doge waere hie*; *q. e.* being long upon the legs tells at last; going up and down has the effect I expected; wandering about has its usual effect on one, that is,

fatigues, tires, wears out; *doge*, the third person potential mood of *dogen*, *dooghen*, *deughen*, to have an effect, to come into account, value, worth, effect; to tell or speak for itself; *waeren*, to wander about, to perambulate, to go round and round, to travel about, to be upon one's legs, indefinitely. *The Dogs*, as andirons, fire-irons, formerly the only grate we had in kitchen or parlour; still in use, and in many old seats and farm-houses in some of our counties, seems, *die dogs*; *q. e.* these for the purpose; these are what suit, these are the service, these are use; here of course in reference to the fire or the place it was made in, and for which purpose wood was then used, probably the ellipsis of *vier-dogs*, fire-dogs; *dogs*, the plural of the above explained *dog*; the dutch have two plural terminations *s* and *en*.

"Oh! master, master, I have watch'd so long,

"That I am DOG-WEARY." *Shakesp.*

"He woke, and told his fellow what he *mette* (dreamed)

"And pray'd him his voyage for to LETTE, (*stop, defer,*)

"As for that day he pray'd for to abide." *Chaucer.*

"If you strike an entire body, as an ANDIRON of brass, at the top, it maketh a more treble sound, and at the bottom a baser." *Bacon.*

"Dog, a creature well known, also an ANDIRON."  
*Bailey's Dict. second edition.*

#### FRACTIOUS.

Peevish, humoursome, discourteously indifferent to the controul of the temper, petulant; seems, *veracht hie hou's*; *q. e.* in this case courtesy is contemned; here is he who despises civility, who disregards the feelings of others; a barbarian; and can, from the nature of the term, refer to none but man, we cannot say a fractious horse, bear, monkey, hog, &c.; *veracht*, the past part:

of *verachten*, to neglect, to despise, to hold cheap, sounds *fract*; *hie*, *hier*, here, whence the french *y*, and our *here*, *here I am*; *il ya des gens qui disent*, there are people who say; *n'y allez pas*, dont go from here, and equivalent to, don't go there; *j'y suis*, I have or take it within me, I understand it, I am up to it; *hou*, *houe*, *houde*, affability, address, due comportment, civility, mildness of manner, behaviour; grounded in *houen*, *houden*, to comport, to behave, to conduct, in reference to that which it becomes a human being to show and maintain; we say familiarly, or rather jokingly, *come behave yourself!* in the sense of come do as you ought to do, conduct yourself properly, an expression generally used to some one from whom another conduct is feared; our *to hold*, to keep, is a same word with *houden*, in its direct import of *to hold*, *to keep*, both in a moral, as well as physical sense, *to hold a thing fast*, is to keep a thing fast, *to hold by an opinion*, is to keep an opinion, not to part with it, *to have and to hold*, is to possess and to keep; *I hold him cheap*, I keep within me, in my mind, he is one of no value; I value him little; think lowly of him; *I have no hold upon him*, I have no moral means of keeping him; retaining him by the influence of my mind or mental power: The dutch has the term *hou*, *houw*, *houd*, *hold*, *huld*, in the sense of *mild*, duly inclined towards, favourable to, faithful to; 's, *is*, is; *h* being no letter, the original is as *veract-i-ou-s* the terminal *e* having no sound, as in *scene*, *glue*, *true*, &c., and in the old form of our language terminated almost all our substantives; the same in the french; *homme*, *femme*, *je pense*, &c.

## HE IS GONE TO FIGHT THE BLACKS;

a roundabout form of saying, he is dead; but from *black* coming into it, and that being the imaginery hue of the devil, not a courteous expression towards the deceased in question; seems, *hie is gaê hin*, *toe veete*, *die blycke's*; *q. e.* here our old acquaintance is off, let all

in regard to failings be forgotten, that this should be so is as clear as daylight, is natural; in this case a companion associate, has departed for ever, resentments should cease, that is certain; he is gone, let all his faults go with him, be buried in oblivion as they ought to be; *de mortuis nil nisi bonum*, of the dead let no one speak ill, was even a pagan sentiment; *gaê*, *gaede*, companion, fellow, one in whose company pleasure was taken, one who pleased us; and the source of *gaey*, with which our *gay*, and the french *gai* are a same word; as is *gaey*, *gay*, jay, as the gay coloured bird; *toe*, at an end; *veete*, the past part: of *veeten*, to hate to bear resentment, enmity, hostility towards, with which our *to fight*, in the sense of to act hostilely or inimically towards, is a same word; when we *fight* it is because we wish or feel we ought to resent that which has been done; in the sense of a soldier's fighting, it is as he who is hired or made to fight the quarrel, to resent the injuries, real or supposed, of he who does not like to fight for them in person, who thinks it better another should do it for him, unless he thinks he can get more by doing it himself; *veet*, sounds *fight*, as *vied*, *veed*, does *feud*, strife, quarrel, and *veete*, *veede* *veyde*, *vied*, are dutch equivalents in the import of *strife*, *enmity*, internal hatred, concealed spite; *blycke's*, is apparent, the part: pres: of *blycken*, to appear, to be clear, evident connected with *blicken*, to shine, to lighten, also to twinkle, and that with *bleycken*, *bleecken*, to bleach, to become white, and thus to be freed from darkness or blackness, and *blaecken*, to flame, to blaze and so to shine or show itself; *bleecken*, and to *bleach* are one word, and so are *black* and *blaecken*, *black* being the consequence or deposit of all flame, as we may see by the chimney, or by the ceiling of the room where lights are burnt. *Veet* sounds *fight*, as *heet*, said, does *hight*, our old form of said. The dutch *oogenblik*, moment, is as *the twinkling of an eye* an instant.

A BRIMSTONE.

A<sup>c</sup> lacious wanton, one that shows more warmth of

constitution in regard to amorous desire than is becoming; lust personified, one where lewdness instead of being concealed is exposed by looks and manner; seems, *er brem is t' ho'n*; *q. e.* in this one the ardour of desire is at the high pitch, in this case a burning need is highly evident, lewdness is here at its highest mark. *Brem*, *bremme*, is the substantized part. pres. of the antiquated dutch *bremen*, to brimme, to be in heat, to feel all on fire to be gratified or satisfied, to wish strongly; with which the italian *bramare* is a same word; and so are our obsolete, *to breme*, *to brimme*, to burn either physically or morally, in mind or body; grounded in the dutch *bernen*, *barnen*, *branden*, with which our *to burn*, and *brand* are a same word, and of which first form our old *to bren* and the german *brinnen* are a metathesis or letter transposition. From *branden* we have our *brand*, as burning substance, *to brand*, to mark by heated iron or other suitable matter, and *brandy*, as the produce of wine heated by fermentation; also *to burnish*, to make to shine, to brighten, as a quality of fire produced by what is done; *to burnish gold*, is to make it shine or glow. *T, te*, to, up to, at, at the point; *ho*, *hoo*, *hoogh*, high; *t' huis*, at home; 'n, in, within. *Brimstone*, sulphur, belongs to the same original form, and is as matter or mean so full of the nature of fire that it is the readiest of all other to be turned into it, to be lighted; and thus the type of inflammability, fire taking, taking fire.

"He was ware of Arcite and Polemon

"That foughten <sup>1</sup>BREME, as it were bullis two." *Chaucer.*

"But thornis sharpe more than inow

"There were, and also thistle thick,

"And breris <sup>2</sup>BRIMME for to pricke." *Idem.*

"The noyse of peple upstert them atones,

"As <sup>3</sup>BRIMME as blase of straw is set on fire." *Idem.*

"Upon the tressis of richesse

"Was set a circle of noblesse,  
 "Of 'BRENDÉ gold, that full light yshone." *Idem.*

"He saith that to be wedded is no sinne,  
 "Bettir 'tis to be weddid than <sup>5</sup>to BRINNE." *Idem.*

<sup>1</sup>Fiercely, with fury, with fire. <sup>2</sup>Eager, on fire, to act, ready.  
<sup>3</sup>Burning, *flaming*. *full of fire*. <sup>4</sup>Burnished, shining. <sup>5</sup>To burn,

#### LEATHER OR PRUNELLO;

*it is all leather or prunello*, it is nothing worth thinking of, not worth a thought, trumpery, nonsense; a well known expression; seems, *leye seer o'er pry'n el hou*: *q. e.* sore suffering at the carrion being in the keeping of another, at the wench, drab, worthless woman's having left you for another; and thus as repining for the riddance of an evil; and what truer type of useless unavailing stuff or nonsense? when spelt *prunella*, the word is then *pry'n el ee'r*; *q. e.* the bitch, wench you kept, is in the hands, power, of another. *Ley leyd, leed*, suffering; *seer*, very great; *o'er, over*, concerning, on account of, over; *pry, prije*, carrion either in a direct or metaphorical sense, as with us, 'n, *in*; *el*, other, another; *hou*, holding, keeping, *hou, houe, houde*, the part: pres. of *houden*, to keep, to hold; *ee*, rule, law, power; 'r, *er. there*. Johnson says *prunello*, is the stuff a clergyman's gown is made of, and leaves *leather* to take its chance!!

"Worth makes the man, and want of it the \*fellow  
 "The rest is all but LEATHER OR PRUNELLO." *Pope.*

"Shall we send that foolish CARRION, Mrs. Quickly, to  
 "him and excuse his throwing into the water." *Shakesp.*

\*Explained as to both the fair and foul import of the word under its separate heads in this Essay.

#### CLOATHED IN SACK-CLOTH AND ASHES;

As the garb of responsibility for sins; generally delayed to that stage when they cannot be easily committed, and trusts to the close of the career of the bad weak, or



priest-ridden; from the good, innocent, or sound-minded not called for by the voice of nature; naturally unrequired; seems, *keye loos heet in saecke, keye lose hyend, aes schie's*; *q. e.* the fool calls in the cunning one to the conference; the fool while listening and gasping becomes a sheer corpse; unsteady in his head he calls in the pastor of the place, the weak headed one listens in the concern, gasps, and becomes sheer carrion; he hears what the priest has to say while in a state of unconsciousness and then of course without answering him, breathes his last; *keye*, fool, one of unsound mind, weak-headed; *loos*, cunning, sly, one who has nothing but his wits to live on; *heet*, orders, calls for, with which our old *hight, hyght*, is a same word; *saecke*, controversy, disputation, pleading; also occasion cause, reasoning; *lose*, the part: present of *losen*, to listen, to hearken to, to lend an ear to: *hyend*, part: present of *hyen*, to gasp; *aes*, carrion, corpse; *schie*, quite, sheer, wholly; *s*, is; and is the expression of the half reclaimed saxon heathen, the new-made catholick, the unwilling victim of the intruded missionary. Original and travesty have a same sound, hence the idea that *sackcloth* and a seat or nest of *ashes*, is the due mortification for the sinner, the proper atonement for his crimes! if so, it is one that is not now, nor do I believe ever was put in practice by the dying or sick. It is a mere fancy originating in the travesty. In the article EARTH TO EARTH, ASHES TO ASHES, DUST TO DUST; *vol. 1. p. 160 of this Essay*, it should be *eerd toe eerd aes schie's, toe aes schie's deyst, toe deyst*; *q. e.* earth becomes food to earth, to food (carrion) it is (sunk) gone back, quite gone back, returned for ever; *schie*, as explained in this article, the rest as explained in the one cited. A literal acceptance of either of the above phrases imports an absurdity, a rational impossibility and could never have entered the head of a rational being. How are we to wear *ashes*? are we ever either ashes or dust, except in these travesties or fancy sounds; The french *sous le sac et sur la cendre*, under

the sack and upon the cinder, is, as in numerous other analogous instances in that language, a mere literal translation of the english travesty; who ever has seen or found any one under a *sack and upon the cinder*, who but a madman could even be so supposed to be? original and travesty sound alike.

“To augment her painful penance more

“Thrice every week, in *ASHES she did sit*, [Spencer.

“And next her wrinkled skin *rough SACKCLOTH* wore.”

“C'est ou elle a vue sur la carte des endroits quil' invitent  
“a finir sa vie SOUS LE SAC ET SUR LA CENDRE.” *MdeSevigne'*

It is there where she has seen upon the map places which invite her to finish her life *under the sack and upon the cinder*.

#### TO PASS THE HONEY-MOON;

As, when speaking familiarly we say of a new-married couple, they are gone to pass the honey-moon together; seems, *te pas, de hou-inne hje muê hun : q. e.* it is quite right, the visiting and receiving troubles tires them; it is as it ought to be, for the congratulating and ceremonial visits molests and fatigues them; in reference to their having retired, as is usually the case from customary homes to some other temporary abode; the three *hs* being no letters, a trial will show the identity of sound between the original and travestied forms. *Te pas*, as it should or ought to be, adapted, suited to or for, according to rule; *hou* congratulation, wishing joy, rejoicing expressed; *inne*, the part. pres. of *innen*, to receive within, to assemble within a place, to crowd in; *hje*, troubles; *muê*, *muede*, *moede*, *moetje*, tires, fatigues; *hun*, them, the couple. The dutch have the verb *passen*, to admire, to employ the attention, to cause to think of, to attract notice, in the old form of the part. pres. *passing*, which I take to be the same word as in the phrase *passing fair*, attractively handsome, beautiful to the degree of attracting notice

generally, and formed from the above explained adverb, *pas*, properly, and *properly fair*, though not the usual expression of the day is still a true one. *My honey!* as the expression of tenderness from man to woman, seems *my hou in hie*; *q. e.* to me the joy within me, the delight of my heart, my heart, my life; *hie*, here: *hou*, joy, cheer, adoration; *my*, to me, with which the french *moi*, the greek *moi*, *emoi*, the italian *me*, the latin *mihi*, and our *me* are a same word. Johnson places the word *honey* in the above phrases to the account of that word in its literal sense! *A honey moon!* *A noman of honey!* where are they to be seen?

"A man should keep his finery for the latter season of marriage, and not begin to dress till the HONEY-MOON is over." *Addison*.

"HONEY! you shall be well desired in Cyprus;  
"I have found great love amongst them. Oh, my sweet,  
"I prattle out of fashion, and I dote." *Shakespear*.

—————"She was not only <sup>1</sup>PASSING fair,  
"But was withal discreet and debonnaire." *Dryden*.

"Oberon is <sup>2</sup>PASSING <sup>4</sup>fell and wroth." *Shakespear*.

—————"As prayers ascend [Donne.  
"To heaven in troops at a good man's <sup>3</sup>PASSING bell."

<sup>1</sup>Properly, truly fair, a beauty. <sup>2</sup>Properly, truly savage, fierce in a fury. <sup>3</sup>The funeral bell, the bell proper for, adapted, suited to a funeral, the bell used to announce to others that which is then the occasion of its being used. <sup>4</sup>Savage, furious, the datch *fel* in the same sense.

#### A RAP ON THE KNUCKLES;

A rebuff for some equivocating reply in an argument for some shuffling excuse for being wrong; seems, *er hap hone, de nucke hel's*; *q. e.* there now take up with pocket the affront, the shuffling is evident; there see! put up with, take the shame of it, the trick is clear;

harvest the disgrace of it, the artifice speaks for itself; *de nucke hel's* sounds *knuckles*, the *k* has no sound before the *n*, *knee* sounds *nee*. To *knuckle*, as to yield up to, to give way to, to have done with a point in question, seems, *toe nucke, el!* have done with this shuffling, you slippery creature; an end to this twisting about, you eel! *Nucke*, artifice, trick, subilty, cunning as opposed to wisdom, acuteness, equivocation, refinement, and with which I take it, our *knack*, as readiness, dexterity is a same word; *k* is no letter before the *n*, *knee* sounds *nee*; *he has the knack of doing it*, he has the trick, dexterity, *he knows the trick*, he knows how to do it, *hel*, clear evident; *el, ael*, eel; *hap*, catch, take, the imperative of *happen*. *Toe nucke* an end to trickery, and *toe* coming into the original form, it has been adopted by us for a verb, as in numberless other instances. But *knuckle* in the direct sense of that word is *knockel* in the same sense, and grounded in *knock, knake*, a bone: whence our *to knock*, to strike by the bone, the stroke of the bone; *to knock at the door*, is to strike the door with the knuckles, not the palm of the hand, and when a man is *knocked* down it is by knuckle or bone of the hand, not the palm, with that we slap; *the knocker* of a door is the striker of the door, indefinitely, and probably unknown at the period referred to in any other form than the stroke of the knuckle; when we rap at a parlour or bedroom door, it is by the knuckles. Johnson thought that *to knuckle*, arose from the custom of striking the knuckles under the table. as the familiar sign of submission, *the knock under*. But the phrase of *to knock under*, as to change the way of thinking, to give up an opinion to another, seems, *te nō'ck ander*; *q. e.*, I am forced to yield, I change from necessity, I alter my way of thinking from being driven to it by what you say the other way; *te nō*, necessarily, from necessity; *nō, noo, nood*, need, necessity; *'ck, ick*, I; *ander*, the present tense of *anderen*, to change, to go from one thing to another; from the original.

resounding into *to knock under*, the practical manœuvre of striking or a stroke under the table, which is actually done by some, as all have probably seen in the course of their lives, if born fifty years ago.

## A MORTAL;

The ellipsis of *a mortal man*; wherever used, in the substantive sense, it must necessarily relate to *man*; we can never call *an animal*, *a mortal*, neither can we a bird, or fish; *a mortal*, in relation to a cow, or monkey would be absurd, laughable. The term seems to be, *er moord heijl man*; *q. e.* there death makes whole, completes the man; makes him what he was intended to be, come to; fulfills the evident intention of his Creator; takes him from his present state to that for which he is born; but of which he is to know nothing here; *d* and *t* are a same letter; the italian *morte*, the spanish *muerte*, the french *mort*, the latin *mors*, *mortis*, *morte*, and dutch *moord*, are the same word; and so are the latin *mortalis*, the italian *mortale*, the french *mortel*, in the substantive sense, with the above dutch phrase and english term. We say *there was not a mortal there*, and mean, there was not a person there, not a human being there. But *mortal* in the adjective sense, as being subject to death, seems the dutch *moord hele*; *q. e.* there death conceals itself; lies hid; inferring to come out nobody knows when; *a mortal wound*, is a *wound* that ensures death sooner or later; and so is *a mortal disease*. *Hele*, the third person pres. pot. mood of *helen*, to hide, to conceal. *Murder* and the dutch *moorder* in a same sense, belong to this stock, in reference to a cause of death, slaughter. In some ancient documents, *moord* is written *morth* and *murder* belatinized into *murdrum*. It need scarcely be added the latin *mortalitas*, and our *mortality*, as subjection to death belong here. The thema I take to be *mo-en*, *ma-en*, to mow, to cut off, to take away when cut; see *v. 2. p. 12.l. 3*; a substantive form of which is *mo-er*. mower, one that cuts off, cuts down

with the *scythe* as the suitable means of so doing; in the frequentative form, *mo-eren*, of which the present tense is *mo-ert*; *q. e.* cuts away continually, cuts off one after the other; and what else do we mean by *death* personified? *Mors quasi saxum Tantalò, semper impendit*, death hangs ever over us, like the stone over Tantalus. It is this origin of the term *mors*, death, that invests the personification of it, in all its pictorial and statuary representations with the *scythe*, as the tool of his trade, and which it has puzzled etymologists to account specifically for. From *ma-en*, the dutch have their *maeden*, *mæijen*, to mow, and we our *mead* and *meadow*, as that which is mowed. *Mars, martis*, the Deity presiding over slaughter, murder of war, seems to belong also there, as well as the latin adjective *maius*, belonging to the season or time of may, that of *moving*, which is indeed, as well as the french *mai*, a same word with it; and so is the latin substantive *Majus*. Hence also the latin *manducare*, to eat, to chew, to cut with the teeth, the french *manger*, the italian *mangiare*, and our *to munch*, *to mounch*, *to maunch*, and *mange*, as the disease which eats into the flesh, the italian *macellaro*, butcher, *macello* slaughter, *mordere*, to bite, with which the french *mordre* is a same word; *meurtre*, murder, *morior. mori, mortuus*, to die, to be cut off; dead; taken away; our *morsel*, a bit taken off from a part, the same word with the dutch *morsel*, french *morceau*, and latin *morsus*; *mortification*, deadening, ending in deadness; morally, as taking down, extinguishing, cutting off insolence, arrogance, assumption, of which *to mortify* is the verb; as well many other analogous words. We say, *she was cut off in the flower of her youth*, and mean, she died early in life; *she was taken from us by a fever*, she died of a fever, she was cut off, taken from us by a fever; *the whole regiment was moved down in this battle*, was cut off; butchered in this battle.

“There rude impetuous rage does storm and fret,

" And there as master of this *murd'ring* brood,  
 " Swinging a huge *scythe* stands impartial *death*,  
 " With endless business almost out of breath." *Crashaw*.

" When spight of cormorant devouring time,  
 " The endeavour of this present breath may buy,  
 " That honour which shall 'bate his [*death's*] *scythe's*  
 [keen edge,

" And makes us heirs of eternity." *Shakesp*.

—————" I beg *MORTALITY*,  
 " Rather than life preserved with infamy." *Idem*.

—————" *Mortality* cannot bear it often." *Dryden*.

" Say, sweet love, what thou desir'st to eat ?  
 " ——— Truly a peck of provender ; I could *MUNCH* your  
 [good dry oats." *Shakesp*.

" A Sailor's wife had chesnuts in her lasp,  
 " And *mouncht*, and *mouncht*, and *mouncht*." *Idem*.

Obs: But *mortal*, the adverb, in the sense of much, vast, great, more than expected, surprizing; has another source, and seems *m'horter heel*; *q. e.* with complete surprize; with entire astonishment; quite astounding; and we say *an astonishing quantity*; *a surprizing deal*, in the sense of vast enormous deal, quantity; *m'*, *meê*, *mede*, with; *horter*, the part: pres: of *horten*, *hurten*, to strike, to shock, to surprize, to shake, and with which our *to hurt* is a same word, *to hurt a man's feelings*, is to shock his feelings; *heel*, entire, complete; whence our *hale* and *whole*; *a hale man*, is a man in complete health; *a whole body*, is a complete uninjured body. The french say, *cela me frappe d'étonnement*, that strikes me with astonishment; *cela me frappe l'esprit*, that strikes my mind; the latin says, *meum percutit animum*, that strikes my mind, comes into my head. *A mort*, in the same sense, is simply, *er m'horter*; *q. e.* there that which strikes, surprizes. We say, she is *strikingly* ugly, and the french, *elle est d'une laideur frappante*, she is of an astonishing degree of ugliness.

Johnson calls them low and inelegant words, and derives them from the Islandick *morgt*.

“The birds were in a MORTAL apprehension of the beetles,  
till the sparrow reason’d them into understanding.”  
*L’Estrange*.

“The nymph grew pale and in a MORTAL fright.” *Dryden*.

#### ETERNITY ;

as the image of perpetuated time; the fancy of endless duration; is in fact, in the true sense of the term, a renouncing of the possibility of our conceiving it in our present state; and seems, *ee teere niet hie*; *q. e.* time wears not out, is not exhausted, here; the stream of time has not an outlet known to us while here; going, gliding on without limit, duration without end is not revealed in this world; who can perceive or conceive the final progress of time? that’s left for another state to be known in. And that is what is meant when the word *eternity* is used, and has a same sound sense with the original form; the french *éternité*, italian *eternità*, latin *eternitas*, and spanish *eternidad* are a same word, as well as own, with that phrase. In the old form of *eterne*, the word seems, *ee teere ne*; *q. e.* time ends; no, never; and thus a denial of our knowing its end; whence the latin *eternus*, and italian *eterno*; *eternal*, *eternel*, *eternale*, *eternalis*, seem, *ee teere’n hele*; *q. e.* time, continual duration, perpetual progression, is in concealment, is hidden from us, kept from us. *Ee*, time, insensible progression, imperceptible fluxion; see art: *air* and *v. 2. p. 89* and *p. 250*; *teere*, the present tense and also contracted part. pres. of *teeren*, *teren*, to wear out, to take from, to consume, to expend, to lessen, to attenuate, with which the latin *terere*, in the same sense, and our *to tire*, and *to tear*, are a same word; *niet*, not; *ne*, no, never, *hie*, *hier*, here. *I am tired*, I am worn out, done up; *it tears him to pieces*, wears him out, mind and body; the



dutch *teer*, with which our *tar* is a same word, as well as our *tear* as that which is drawn, torn, from the object, in one case, by fire, in the other, by grief, wounded feeling, belong here; and so does *tarry*, to waste time, to exhaust it in a state of doing nothing; *niet*, not; whence our *nit*, the egg of a louse, in size as nothing or next to it; but *not* is the dutch *noijt*, *n'oijt*, never, not ever; and the latin *non*, the dutch, *no ne*, *q. e.* no, no; 'n, in; *helt* the part. pres. of *helen*, to hide, to conceal, to cover up. *Fatum est ex omni eternitate fluens veritas sempiterna*; death is an everlasting certainty (truth, verification) issuing from the tide of eternity; a branch of the stream of eternity; *fate*, death, the latin *fatum* being as that which has been said, doomed by Omnipotence, by the Almighty the one who alone could decree it to all and for ever; *sempiterni hominum animi*; the souls of men are immortal; the mind of man endures for ever; reaches beyond the grave.

"It is a question quite different from our having an *idea* of ETERNITY, to know if there was ever any real being, whose duration has been ETERNAL." *Locke*.

"Hobbes believed the ETERNAL truths which he opposed."  
*Dryden*.

—————"The Cyclops hammers fall."  
"On Mars his armour, forg'd for proof ETERNE." *Shakesp.*

"ETERNITY, whose end no eye can reach." *Milton*.

"ETERNITY, thou pleasing, dreadful thought." *Addison*.

"For some men sain that God seeth al biforne,  
"Ne God maie not decevid ben <sup>1</sup>parde;  
Than mote it fallin, though men had it <sup>2</sup>sworne,  
"That <sup>2</sup>purveiance has seen before to be;  
"Wherfore, I saie, that from ETERNE if he  
"Hath wist beforn our thought eke as dede,  
"We have no fre choice, as these clerkes <sup>3</sup>rede." *Chaucer*.

———Oh cruel goddis ! that governe  
 “ The world, with binding of your word **ETERNE**,  
 “ Written in the table of adamant,  
 “ Your <sup>4</sup>parlement and **ETERNE** grant.” *Idem*.

<sup>1</sup>*Par dieu, per dio, per deum, by God!* <sup>1</sup>Providence. <sup>3</sup>Say; the dutch *rede*, the pres. pot. tense of *reden*, to say. <sup>4</sup>Word, speech, the french *parlement*; whence our *parliament-house*, as the house or place where speeches are made, where speaking is carried on, opinions declared by those selected for that purpose,

#### A TAX, TASK ;

The same word with the dutch, *tax*, *tackse*, in the same sense; grounded, I presume, in *tacken*, *tocken*, *tucken*, to touch, to lay hold of, to fix, to seize, to captivate; also to injure, to do mischief to; whence our *to take*, to catch, to lay hold of; *to take a thief*, is to catch, seize a thief; *to take a likeness*; is to catch a likeness; *to take his money*, is to touch his money; *taking music* and *touching music*, are a same expression; *to take him home*, is to fix him at home; *to take away*, is to fix away; *to take into the house*, is to fix, settle, place in the house; but *to take in*, to impose upon, seems, *toe teecke inne*; *q. e.* to the nod, sign, he gives up; to the beck he yields; and thus, at one at the beck of the other; *teecke*, sign, beck; *to take up with*, to bear patiently; *toe teeche, op wijze*; *q. e.* all outward sign of discontent at an end, point upwards, to heaven, the sign of hope and reliance for assistance, something better. *A task*, is as that which is fixed, settled to be done. *To tax a man with a lie*, is to fix him with a lie, to hold him by or to it. *To take up a man's time*, is to fix a man's time; to stop its use to him, to make it useless to him. *To tuck up*, as to hang, is the dutch *tacken*, in the same sense, from *tack*, a branch, whence *tacken*, to fix to a branch of a *tree*, the old fashioned way of *hanging*; to be taken to *Tyburn tree*, was as to be taken to the hanging tree at Tyburn, in former days. *Een-dief tacken*, is to hang, to tuck up a thief; *to tuck one up in bed*, is to fix or settle one duly in bed. The thema of

the above terms is *ta-en*, *to-en*, *tu-en*, to go on and so to come to and thus *to take*, *to touch*, the necessary effect of going on, for to go on for ever, is against the law of nature and an impossibility. To this thema belong the latin *taxare*, *tangere*, *tactus*, the french *toucher*, the italian *tocare*, the dutch *tack*, branch, as that which is fixed to the tree or object in point; the french *tâche*, task; also spot, as that which is fixed, and that settled to be done; and *taille*, impost, also size, as that fixed by custom in the one case, and by nature in the other; the italian *tagliare*, to cut, and so to take off or from the object in point; the dutch *tackel* and our *tackle*, fixtures, necessities to the object in point, a ship, a manufactory, &c. See A TOAST, v. 2, p. 50. of *this Essay*. *Teecke*, the part: pres: of *teecken*, to make a sign, to beckon, with which our *to token* is a same word; *toe teecke*, sounds to take.

"He shotte<sup>a</sup> me so wondér smerte  
 "That through my eye unto my herte  
 "The \*TAKIL smote and deep it went." *Chaucer*.

\* Arrow, as that which is necessary to the bow; here in reference to the bow of Cupid; without the arrow the **bow** is useless, as we all know.

## WIFE, WIFE;

the dutch *wijf*, *wijve*, a woman married or unmarried, a female either in her maiden or her married state, in fact the female of a sex generally; and such was the import of the term with us at one time; a *strawberry-wife*, was a strawberry woman, one that sold strawberries, without relation to a single or married a state; a *housewife*, was the managing female in the family, the economist of the house; the now obsolete *to wive*, to marry, was to take a woman, not a *wife* in the sense of a married one, for as such she could not marry: and to *wive* is simply to take a woman to yourself; the dutch *wyf*, was the she of any kind of animal; *to take to wife* as to marry a woman, is to take a woman to yourself,

not one that belongs to another man, as a *wife* does, but a single woman. The word seems, as *w'huif*, *w'huive*, *q. e.* as a hive; for a hive; as the one of the kind who contains the means of continuing, reproducing, her kind; the one without whom the kind could not be continued. *W'*, *wie*, as, and also *who*; in which sense the term would be as *w'huife*, *w'huive*; *q. e.* who covers; the one who holds within, contains; in reference to the kind in question; *huyf*, *huyve*, cover, that which holds, conceals, also *cap* as cover for the head; *huyve* covering, as the contracted part: pres: of *huyven*, to cover, to conceal within. *A bee hive*, is that which holds or covers a generation and the means of future generations, without end, of bees; and so does the female of every species or kind. *W'huif*, *w'huive*, sound as *wyf*, and *wyve*; a *hive of bees*, is a swarm of bees from their cover, place of concealment.

"But in that cowntre n' as there none

"Ne neither *wife* ne *childe*." *Chaucer*.

"*Strawberry-wives* lay two or three great ones at the mouth of the pot, all the rest are little ones." *Bacon*.

*All the world and his wife*; as when a person is asked by another who had you there? in reference to some assembly she or he had been at; a well known expression; seems, *al die war relld ende hisse w'huife*; *q. e.* all this confused mass rattled away and buzzed like a hive of bees; all this medley chattered away and made a noise like a swarm of bees; a true description of those now a day meetings promiscuously attended, where the mistress of the house lets it be known she is at home such an evening; though relating to those of ages and ages back. *War*, *warre*, *verre*, confusion, intricacy, complication, perplexity, the substantized part: pres: of the antiquated *warren*, *verren*, to confound, to complicate; *hisse*, hisses, buzzes, makes an indistinct hum or noise, the third person pres: of *hissen*; *relld*, the third person pres: of *rellen*, to chat-

ter, to speak hastily, with which our *to rail*, to scold, to upbraid; *raillery*, satirical reproof; the french *railler*, to jeer, *raillerie*, jeering, and our own *to rally*, in a same sense, are a same word; *she railed at her husband*; *he railed his friend for his folly*; are sound english expressions; *w'huif*, as above explained; *ende*, and; the italian phrase for such an evening assembly is, *una conversazione*, and thus a meeting for those that come to talk to each other. For *world*, in its direct import, see v. 2. p. 159.

## SNOW,

formerly *snew*, the dutch *sneuw*, *snee*, as *suede*, *snyding*; q. e. cutting, chipping, segment, fragment, the part. pres. of *snijen*, *snoeyen*, to cut to snip into pieces; *cutting*, *vi termini*, implies more than *piece*, and thus *pieces* indefinitely. *Snow-flocks* is the dutch *snieuw-vlocks*, *locks*, cuttings of snow; flakes of snow; tufts of snow; *flock*, as herd, flight, assemblage, tuft; *a tuft of hair* is a collection of hair; the dutch *lock*, *lok*, a tuft of down or hair, is our *lock* in the same sense; *flowing locks*, are flowing tufts of hair, hanging tufts. The dutch *snee*, *snieuw*, our *snow*, the german *schnee*, the slavonic *sniat*, the italian *nieve* the latin *nix*, *nivis*, *nive* and the french *niège*, are a same word.

“Withoutin bake mete, never was his house.

“Of fishe and fleshe, and that so plenteouse,

“It SNEWID in his house of mete and drink.” *Chaucer*.

“He was with *yeftes all BESNIWED*.” *Gower*.

## MELANCHOLY

(formerly *melancholie*;) a state of mental suffering without apparent bodily disease; a distempered mind without perceptible ailment of body and has both a substantive and adjective import; seems the dutch words, *m'heel ancke ho lije*; q. e. with a healthy body great suffering keeps place; though the one in question is in apparently sound health yet there is also a con-

firmed agony of mind evident in him, with it. *M'*, *meê*, *mede*, together with; *heel*, *heyl*, whole, in perfect health of body, entire, complete: also *health*, with which that term is a same word, as are also our *to hail*, to salute, to wish health to; the dutch *heelen*, our *to heal*, to cure, to make whole, entire; *ancke*, the third pers. pres: pot: of *ancken*, to fix, to make fast, to lay hold of to hold by; whence the dutch *ancker*, our *anchor*, the latin *anchora*, the french *ancree*, as that which fixes, makes fast, as well as the latin *uncus*, hook, fastening, and our *to hanker*, to have desire for, long for, fixedly, constantly, firmly; *anger*, *anguish*, is of this stock and so is *anxious*, *anxious*, as fixed, rooted, feeling of mind, and many other words in various dialects. *Ho*, *hoo*, *hoogh*, *high*, utmost; *like*, the part: pres: of *lijen*, *lijden*, to suffer, to be in pain.

"Or if folkis complexions

"Make them dreame of reflexions,

"Or ellis thus, as othir saine,

"For the grete feblenesse of ther braine,

"By abstinence, or by sicknesse,

"By prison, strief, or grete distresse,

"Or ellis by disordinaunce

"Or natural accustomaunce,

"That some men be to curious

"In studie, or MELANCOLIOUS." *Chaucer*.

"Dente tenaci ANCHORA fundabat naves" by its retentive fang the anchor settled firmly the ships, held them fast; *fundare*, being to lay on a ground or bottom.

"HAIL, HAIL, brave friend." *Shakespear*.

"Her sick head is bound about with clouts

"It does not look as if it would have a HAIL

"Or *health* wish'd in it, as on other morus." *Ben. Jonson*.

ons: the french *melancolie*, the latin *malincolia*, and italian *maniconia*, are as the above dutch phrase; but the dictionary etymology which makes the term a seion of the greek words *melane chole*; *q. e.* black

bile, *atra bilis*, is a mere scholastic whim, and without foundation, though a sound source for *melancholia*, of the same language, and which implies madness, fury, spleen, loss of self controul from the irritation of superfluous or black, as diseased bile; in that state which is termed by the french *atrabilaire*, and means a peevish, cross, passionate, fretful nature; a state which has been produced, or supposed to have been so, from a disordered state of the bile and consequently of digestion and other bodily ailments. But that is not what is meant by *melancholy*; *his melancholy comes from the loss of one he loved*, has nothing to do with the state of his gall-bladder, nor with his digestion, it is a purely mental affection; in bodily health he may be just as he was before: *melancholy* from loss of fortune; from loneliness or too much study, and consequent abstinence from social amusement; from fear of what may happen, &c., has nothing to do with his bodily derangement or that of his viscera. We say, he *lives a melancholy life alone in the country*; what has that to do with his gall-bladder: as to all but mental affliction, he is probably as well as ever; *he is melancholy mad*, implies that his madness is of a silent, low spirited nature, instead of a noisy laughing merry kind. So far from *melancholy* implying a state of fury or passion it implies one of utter indifference and impassibility as to all other actions and objects beyond that which occupies the mind, is the object of his thoughts at all times; *this is melancholy gloomy weather*, is as this is dark, cloudy, dispiriting weather, and don't refer to bile.

## THE GOD, GOD;

seems, as the dutch, DE GEHOD, *gehodt*; *q. e.* the supreme, the highest; and our term is the same with *god*, *godt*, in that language, and with the german *got*, the swedish *gut*, and islandick *gaud*; *gehod*, sounds *god*, *h* is proverbially no letter and *e* only the vowel of the consonant, that which gives the sound to *g*; so

that the direct word and its primitive are one, even in letter. *Gehod*, the past part: of *hoen*, *hogen*, *hoogen*, to make high, to heighten, to elevate, to set aloft. The supreme the most high, are the denominations of the Deity. The etymology of the word *God*, has been usually imputed to *good*, the dutch *goed*; but don't we say, *the goodness of God*, which in that way would be *the goodness of good*, and not the goodness of the supreme Being which in fact it is; *good God*! is *gij hoed God*; *q. e.* God protect you and all of us, and thus a consolatory, or propitiating exclamation; *gij* you, all men; *hoed*, *hued*, protect, preserve, take care of; *the god of love, of war*, &c. is the fictitious supreme of those departments; *a heathen god*, a supreme of the heathen belief, worship, religion. In all nouns a relative word, a *subauditum*, is requisite by the nature of language, as has been already shown in this Essay; here the relative term seems to be the word *nesen*, being; making with *God* as *gehod*, *supreme being*. *Jupiter optimus*, as the highest deity of the Romans; and *optimus* grounded in *op*, *oppe*, up, and so indefinitely high, over.

“*god above*

Deal between thee and me.” *Shakesp.*

“god is a spirit, and they that worship him, must worship him in spirit and in truth.” *John* iv. 24.

“The Supreme Being who we call god, is necessary, self-existent, eternal, immense, omnipotent, omniscient, and best *Being*; and therefore also a *being* who is and ought to be esteem'd most sacred and holy.” *Grew's cosmol.*

“Whose end is destruction, and whose god is their belly.” *Phil.* III.

oss. In the term *godfather*, *god* is the same word as above, restricted simply to the import of *raised*,



*created, made*, and thus as father, sponsor, accountable person, made so by the act of baptism, and so it is in *godmother* ; *godchild*, is a child raised to social level or equality of others by the solemnity in point. In dutch *godvader, godmoeder. Goede*, is another but obsolete term for *godmother* and seemingly as *gehoede* ; *q. e.* taking charge of, in reference to the child for whom she answers ; the part : pres : of *hoeden, gehoeden*, to take care of, with which probably our *goody* is the same word in the sense of nurse, bringer up, taking charge of, practically and in fact the term belongs to that class which cannot afford a deputy, but must discharge that duty themselves ; and consequently implies a woman of the poorer, labouring portion of society ; in this sense *mother* is used in respect to females of the poorer class, being that in which no deputy can be afforded to do the duty imposed by nature, but seldom performed by the rich.

"Plain GOODY would no longer down,  
" 'Twas *madam* in her grogram gown." *Swift*.

"The more shame for her GOODYSHIP  
"To give so near a friend the slip." *Hudibras*.

## A GOWN ;

seems, the dutch words, *er gij houwe'n* ; *q. e.* there is thy covering in, thy holding or keeping within, that which the person or object in point ; and sounds *gown* ; the italian *gonna* is a same word and so is the french sailor's *gonne*, a provision cask or tub, a barrel which holds beer, salted meat, &c. keeps them in, contains them. *A gownsman*, is a civilian, in reference to the law and church of which a gown is the type, as that which is worn by all the members of the two professions. *A parson's gown, a child's or woman's gown*, is that which covers them, holds them within it. *Houwen, houden*, to hold, contain.

## IN HOT WATER;

in a state of care, anxiety, apprehension, dread ; seems as, in *hotte wat terre* ; *q. e.* in precaution there is a somewhat of dread, apprehension ; caution brings with it a degree of worry, wear, tear, (wear and tear,) laceration ; *he lives in perpetual hot water, in hot water*, he lives in constant worry, wear, in reference to mind ; the expression is as well known and often used as any in our language. *Hotte, hutte*, the obsolete form of *hoede, huede*, heed, caution, protection, custody ; the same word with the dutch *hutte*, and our *hut*, as the place or abode which keeps in, holds, protects its inhabitants ; *wat*, somewhat ; *terre*, tearing, tear, dilaceration, the substantized part : pres : of *terren* to dilacerate, to take from, *to tear*, to deduct from, whence our *to terrify*, the latin *terrificare*, in the import of to undo, destroy, take from, in reference to mind in due state ; as well as *terroure, terror, terreur, terrore* ; *terere*, to wear, to waste, to consume, and the dutch *teren, teeren*, in the same sense ; with which our *to tear*, is a same word. The german *trennen* to separate, divide, is a metathesis of *terren*.

## THE HILT ;

the handle, grasp ; the dutch *hielte, hille*, in the same import ; seems as *hiel te, q. e.* at the heel, end of the object in point ; *the hilt of a sword*, is the end of a sword when in use and held upright, the part next the hand which holds it ; the point is then the top or upper part ; the heel of the leg, is the lower part of the leg, that next the ground ; stood on. Johnson derives it from the saxon *healdan*, the dutch *houden, hauden*, and german *halten*, to hold ; but how is *hille* to be had out of that verb in any of its tenses ?

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“ Now sits expectation in the air  
 “ And hides a *sword* from HILT unto the *point*.  
 “ With crowns imperial ; crowns and coronets.” *Shakesp.*

## BUTTER UPON BACON;

more than enough; beyond that which is of any use; over and enough; seems, *bote erre, hop' on, baeck'on*; *q. e.* the dunce blunders, hopes in, speculates in, the dolt mistakes, is full of confidence, keeps watching; thickskull errs, lives in expectation, and is always on the look out. *Bote*, stupid, boorish, clownish, ignorant, numskulled, with which the spanish *boto* is a same word. The sound of the two phrases is the same, and their import analogous; to be a blundering fool is enough, without being a speculator in false hopes; *hope* as with us, grounded in *op*, up, as that which looks to heaven for assistance, relies upon the Deity; *on*, in, over; *baecke*, the pres: tense of *baecken*, to place a light-house, watch-tower, and analogically to act the part of the one who watches from it; is on the look out; speculates; and is the verb of *baecke*, beacon, in latin *specula*, whence *speculari*, to watch, to speculate from or over; *non frustra signorum obitus speculamur et ortus*; it is not useless to watch the signs of the times, the beginning and end of what is passing before us. The literal form of the phrase now in use, implies that which is not only absurd, but also irrational, and puts the nature of the expression beyond a doubt; and shows it a travesty. *Butter*, in the direct sense, the dutch *boter*.

## TO TAKE A NEW LEAF OUT OF HIS BOOK;

to change his opinion, to take another side from that which he was on before, but used in a derogatory sense in regard to motive; seems *toe tak er nu lief, houtt of, hisse beuck*; *q. e.* halt now away to the gallows love! belly has taken your place within me; now away to the tree dear one! stomach speaks, calls aloud within me; you have nothing to do now my dear but to hang yourself, for now I care for nought but the pleasures of the table; from a rational being I am become a mere beast, glutton; *the tree, the fatal tree, the Tyburn*

*tree*, were usual expressions, within my time, for the gal-lows. *Tak*, *taeck*, branch, limb, and, *pars pro toto* tree; *nu*, *noun*, now; *lief*, love, dear one, and the same word with *lijfe*, beloved, (*my life*, my beloved,) sounds *leaf*; *hoult*, the imperative of *houtten*, to limp, to halt, to go lamely away, to go as one wounded does; with which our *to halt*, to falter, is a same word; *hisse*, speaks within, whispers, excites internally; *beuck*, *buyck*, belly, the type of the glutton. The dutch verb *taeken* is used in the sense of to hang; whence we have our *to tuck up*, in the import of to hang; *to tuck a man up*, is to hang him; *u* and *a* interchange and so does *o* with *a*, and *a* with *o*. *Beuck*, *buijck*, seems connected with *beugen*, *buijgen*, *boogen*, *bogen*, to bend, to form a curve, to arch, to inflect, to curve either inwards or outwards, to belly out; whence our *to bow*, to bend forwards; *bough*, that which bends from the tree; *bow*, the bent and bending instrument; *bow-window*, a window that bellies, curves outwards from the building; *the bow of a ship*, the fore part of the ship, the part that swells, bellies out, &c. *Nieuw* in its direct import, is the dutch, *nieuwe*, *nn*, *nune*, *nourve*.

#### IT HANGS BY A THREAD;

the point in question is in suspense, doubtful how it may turn out, end, finish; seems, *hiet hange's*, *bije hy er te rede*; *q. e.* the word is being waited for, you a diligent man, try there to get it spoken; the order is bidding, is suspending, you that are so active, tease him till he gives it out; makes it known; does what is desired; and thus expressing analogously that which is inferred from the travesty. *Hiet*, *heet*, *beheet*, commanded, said, proclaimed, order, command; *bije*, bee, the type of industry, diligence, activity, care; *hy*, the imperative of *hyen*, to tease, to trouble, to labour, and *bije hy*, sounds *by*; *rede*, the part: pres: of *reden*, to speak out, to explain. *Time hangs heavy on his hands*; he does not know what to do with himself, wants something to employ, to amuse him;

seems, *tye'm, hange's here kie on, hisse hand's*; *q. e.* working at an end, suspense ferments continually within him, reminding him that he has his hands; employment over, having nothing to do continues to agitate him, while his conscience keeps on telling him he has hands; implying, and why dont he make use of them, and thus a self reproach of what he suffers is from idleness, his own fault. *Tye*, employing, going on with doing something, work; '*m, im*, the old form of *in*, over, at an end; *heven, heffen*, to ferment, to be in a state of agitation; the other words are each repeatedly explained in this Essay. *Time out of mind*; time immemorial, time forgotten; seems, *tye 'm uite of m' hyend*; *q. e.* the end of time is found in employment, when employed no one is aware of the progress of time; the use of time is its employment; and thus an exhortment to industry and a guard against idleness; *uite of*, disappears entirely; *m'hyend*, along with working, being employed. *Time without end*; is that within the grasp of our mind? or is it as, *tye'm wijse uit hende*; *q. e.* time only manifests that which is within our reach, within the power of our mind to conceive; we have no idea of time but by something done, by some concluding event; and is it not so? originals and travesties sound alike in both the above instances; *h*, no letter; *wijse uite*, demonstrates; the third person pres: of *uitwijsen*, to manifest, show; *hende*, near at hand, close, hard by, within reach, handy, some were to be seen, felt, or found.

## A DOG TROT;

a literal absurdity, used in the sense of a slow regulated pace; seems, *er d' og te rot*; *q. e.* in this case an eye upon the companion; this requires that those, or the one, with you should not be overlooked, that you should have an eye upon him or them, and not go as if alone; and thus a pace regulated by good breeding and the pleasure of being accompanied, instead of being left alone, or behaving rudely; *og, oge, ooge, eye: te, to-*

wards, at, on; *rot*, *rote*, company, society, mixed assembly; also mob, confused riotous multitude; hence our *rout* and the french *route*, *deroute*, as the dispersion, breaking up of an army, armed multitude; as well as *rout*, the term with us for an evening company, assembly, promiscuous meeting of people gathered together; and the italian *rota*, *ruota*, as an assemblage of suitable people assorted to judge the causes brought before them, *la rota di Roma*, is the court of session of Rome, the assembly that tries all civil cases; *mettre en route*, is to put the multitude in point into confusion, *a vau de route*, to set into disorder, confusion, the mass assembled, army, multitude. Hence our verb *to rout*, to disperse, and the french *derouter*, to confuse, put in disorder, either practically or morally. But *trot* in the direct sense of the term is the dutch *trot*, *trotte*, shaking, succussion, shaking up and down, succussion; the french *trotte*, in that sense is now little used in France, though they still say, *il y a une bonne trotte d'ici à là*; *q. e.* you will be well shook before you get from here there; you will have a long trot of it; it is a good way off; their *trotter* and our *to trot* are of this stock of course, as well as the dutch *trotten*, in the same sense; but groundedly from *trotten*, to tread to pace, to go on, the metathesis of *torden*, *terden*, in the same sense; whence also *trede*, a step and *treden*, to pace, with which our *tread* and to *tread* are the same words. The dutch has also in an analogous import, *draf*, *drave*, shake, trot; whence our *to drive*, *to drive on*, to go on quickly, to make to go fast, to impel by violence, abruptly, quickly; *drive* sounds as *drave* does.

“ This said they both *advanced* and *rode*

“ A DOG-TROT through the bawling *crowd*.” *Hudibras*.

“ They move two legs of one side together, which is totulation or ambling, or lift one foot before and the cross foot behind, which is *succussion*, or TROTting.”

*Brown.*

“ They *rode*, but authors do not say,

"Wether *tolutation*, or *succussation*." *Hudibras*.

"Tumults and their excitors 'DRAVE myself and many of both houses out of their places." *Charles I.*

<sup>1</sup>The disused præterite of *to drive*, now *drove*.

#### DUGS;

the teats or nipple of the female sex; seems, *deuge's*; *q. e.* this is value; this is of the highest rate; with this the rest is comparatively nothing; and in fact where would the various animal and human races be were it not for the dugs, teats, breasts of the female of its kind? how should or would they be reared in their infant helpless state? *Deuge*, availing, benefiting, profiting, value itself, and thus in a substantive sense, *value*, benefit, recompense, the part: pres: of *deugen*, *dogen*, *doogen*, to be of value, benefit; as regards the general sense of the term, it applies as above specified; but in regard to the cow, or other milch animals it carries also that of benefit, profit in a general sense; for whence is more material of food or in greater variety derived than from the *dug* of a Cow? Milk is food to many who can get nothing else; besides *butter*, *cheese*, *curds*, *whey*, &c.

"As mild and gentle as the cradle babe,

"Dying with *mother's* dugs between its lips." *Shakesp.*

"A thousand young ones, which she daily fed,

"Sucking upon her poisonous dugs." *Spencer.*

"With whom, from the tender *dug* of common nurse,

"At once I was up brought." *Spencer.*

"There shines the goat whose brutish dugs supply'd

"The infant Jove." *Creech.*

#### TEACH YOUR GRANDMOTHER TO SUCK EGGS;

the surly set down to the officious intruder of an un-called for advice; already given v. l. p. 11. of this

Essay, but not duly developed in the original form of the expression, which seems; *tij!* *hisch!* *uwer geraede'n moete'r toe saeck egg's*; *q. e.* go on! incite! your devices to obviate will only serve as whetting in the business; proceed! rouse your powers! all you can devise to hinder it is only an edge to accomplish the concern; and thus in fact carries the meaning of the one who uses the formula; and corresponds in utterance with the travesty. *Tij*, the imperative of *tijen*, *tijden*, to keep on, to continue going on; *hisch*, the imperat. of *hisschen*, *hissen*, to arouse, to stir up into activity; *uwer*, your; *geraede*, the part: pres: of *geraeden*, to devise, to conjecture, to combine in the mind; *moete*, the part: pres: of *moeten*, to meet, to oppose, to go opposite to; *saeck*, business, affair in point; *egg*, *eck*, edge, sharpness. The lawyer's *sack*, is the lawyer's *business*, what he is to do, not the bag that he carries his briefs in as usually conceived at present.

## CUT:

a when we say, *he is cut*, *he is a little cut*, and mean he is drunk or nearly so; seems, *hie is kuijte*; *q. e.* this is beer! all we see here is that he has been drinking, and refers to the period when the produce of the brewery was the only wine of the Saxon. *Kuijte*, *keyte*, beer, ale; whence *kuijten*, to be given to drink, to strong liquor. It is a common cant phrase, when a friend meets another tottering from side to side of the path, to say, *he has got his beer aboard*, which I take to be the travesty of, *hie hase gj houtt*; *hisch!* *bier er behoorde*; *q. e.* I see you can't stand upon your legs, hush! you have been drinking; see how your leg totters, limps, say no more! its the affair of the beer you have had; *hie*, in this case; *hase*, the calf of the leg, and *pars pro toto*, the leg, legs; *gj*, to thee, you; *houtt*, the third pers: pres: of *houtten*, to halt, to limp, to go lame; *bier*, drink, beer; *behoorde* belongs to, is a part of, a party concerned.



## A CAT IN PATTENS;

explained v. l. p. 127. under a different original formula than the one here given, and where sound and sense are in unison, it is probable that more than a same sound sense form of expression was, either then, or at some period in use; *er kuyte in pat t'hen's*; *q. e.* there where strong beer is to be had by the side of the road, it is a strong temptation to go and drink it; where an alehouse is in the way, turning aside is likely to take place; it is difficult for the tired passenger, when he sees where he may be refreshed, to lose the offered opportunity. *Kuyte, keyte, kit*, strong beer, beer; *pat, pad*, with which our *path* is a same word; whence *kuijten, kitten*, to drink ale, to take in strong beer; *t'hen*, to aside, to step on one side, to go hence.

## TO COME;

the dutch *komen*; whence the german *kommen*; derived by Bilderdijk from *kom*, the contraction of the antiquated part: pres: *ko-ing*, of which the verb is *ko-en*, to near, to approach, and the root *ko*, the ground of the latin, *co, con, cum*, the collective prefixes and preposition, importing that which connects, fixes together with; represented by the dutch *ge, ga*, together, gathering. *To come home*, is to reach home by going on to home, by nearing it, till at it, till it is met; to connect or bring oneself together with our home. Hence the adjective *coming*, as disposed towards, going on, inclining towards, meeting half way by inclination; *she is very coming*, she is very kindly inclined, easy to be pleased, come at, not repulsive or repelling; and also the latin *comis*, yielding, gentle, coming; *comis in uxorem*, kind indulgent to his wife, and the greek *komein*, to take care of, to attend to; besides numberless other words in various idioms.

“ Now will I be your Rosalind in a more COMING on disposition, and ask me what you will, I will grant it.”  
*Shakesp.*

"How coming to the poet every Muse." *Pope*.

*Comely* that which comes within, meets, comes up to, that which suits the feelings, is the dutch *kometick*, in the same sense.

#### FELLOW;

in the opprobrious derogatory and upbraiding sense of that word, as when we say, *what a fellow that is*, and mean *what a rascal that is*; look at that fellow, and mean, look at that villain, &c., I take it to be as the french, *filou* (*filoux*); *q. c.* villain, thief, sharper, pickpocket; from the dutch *fiel*, *fielt*, in the same import, and grounded according to *Bilderdijk*, either in the latin *vilis* or else in the dutch *fel*, cruel, ferocious, relentless. The french *felon*, and italian *fellone*, in the import of *cruel*, *atrocious*, and our *felon*, both in the adjective sense of *cruel*, *wicked*, and the substantive one of *culprit*, as the one guilty of some atrocious, barbarous, wicked act; clearly belong here, as well as our term *villain*, formerly spelt *vilon*, *villon*. *Un humeur felon*, is an old french phrase for a *cruel inhuman nature*, *turn of mind*. In old english *felon deeds*, was used for cruel, wicked acts, *felon hate*, for relentless, revengeful hate. In regard however to the word **FELLOW**, as explained in the first part of that article in *vol. 2. p. 126 of the Essay*, I am convinced the source there given is the true one; but in the observation in regard to *fellow* at the end of the article, and of its being the same word explained in this article, I am as convinced I was wrong, and that the meaning of *fellow* in the sense now given does not depend upon a modifying adjective or expletive but on its proper intrinsic sense. The three extracts there adduced from Shakespeare, should of course, be transferred to the present article. But *fellow*, in the above sense may be as, *vee'l louve*; *q. c.* punished by the hatred of all others; rewarded by the contempt of his fellow creatures and probably is; *vee*, *veed*, hatred, scorn, abhorrence;

*Lel*, other, all other; *louwe*, punishes, mulcts, fines, the pres. tense of *louwēn*, to mulct, to fine, to lash.

“How oft the sight of means to do ill deeds,  
 “Makes deeds ill-done? For had'st thou not been by,  
 “FELLOW by the hand of nature mark'd,  
 “Quoted and sign'd to a deed of shame,  
 “This murder had not come into my mind.” *Shakesp.*

“Worth makes the man and want of it *the* FELLOW,  
 “The rest is all but leather or prunello.” *Pope.*

“And eke I counsaile The i-wis  
 “The God of Love wholly to forgete,  
 “That hath The in soche pain ysete,  
 “And The in herte tourmentid so,  
 “I can not sene how thou maiest go  
 “Othir waies The to garrisoun,  
 “For *danger* that is so <sup>1</sup>FELLOWN  
 “<sup>2</sup>FELLIE purposeth The to werreie,  
 “Whiche is full *cruel*, sothe to seie.” *Chaucer.*

<sup>1</sup>Relentless, <sup>2</sup>Wickedly, thievishly.

#### WHIG AND TORY;

as the ordinary term for the two political parties into which english society was formerly divided; seems, *w'hijge end t' ho'r hije*; *q. e.* the one who sighs, and the other who torments himself to be at the top; he who gasps and he who frets to be at the head; he who pants and he who labours to get to the top of all; and thus a true type of equal selfishness and disregard of the public welfare in busy-bodies; *w',wie*, the one who, he who; *hijghe* the pres. tense of *hijgen*, to gasp, pant, sigh; *t',te*, up to, towards; *ho*, top, highest of that referred to; head, *t'ho'p*, *te ho'op*, is our and the dutch *top*; *r, er*, there, here; *hije*, worries, vexes, labours, works hard, the pres. tense of *hijen*, to slave hard. Johnson defines *whig*, “the name of a faction,” quotes a long-winded absurd groundless passage, from Bishop

Burnet's works which owe him no thanks for so doing. *Tory*, he says is a cant term, from an Irish word signifying *savage*. The first is no etymology, and the second a childish prejudice of that able man, induced by dependent habits and bad education. *A whig* is thus one who pants for supremacy, and *a tory* one who makes himself a slave for the same purpose; and thus fellows of a same kind in regard to public welfare. Original and synonym have a same utterance, and sound sense. *Tory and whig*, is a crotchety, quaint cacophony.

#### NINE TAILORS GO TO MAKE A MAN;

a well known saying; in a literal sense completely absurd, but from its form of words implying a deficiency in manhood in regard to those who exercise the craft of tailors; one in its nature so absurd and irrational that no human intellect could ever have broached it in that shape; it is an evident sound-synonym of some other form of words bearing the sound or true sense, and which I take to be; *neen teel loers goê*; *toe maecke'r m'aen*; *q. e.* no progeny is the state of one deficient in his social duty! set to the making of some forthwith; to be childless is not to have fulfilled the debt you owe your fellow men; to the making of children at once; you are an idle fellow without children, look out directly for a female and make one as soon as you can. Evidently a personal reproach from the speaker to his friend for not having a wife or family; and referring to days when such were maintained on easier terms than in the present more artificial state of society. It carries no reproach upon the *tailor* any more than any other cast of men; and in truth what is there more effeminate and unmanly in its business than in that of a barber, hair dresser, lord of the bedchamber, page, stay or shoemaker, or any other epicene dawdling sedentary employment? *Neen*, none, no. *Teel*, *teele*, the contracted participle present of *teelen*, *telen*, to beget, to generate, to produce, and thus in a substantive sense *progeny*,

*Loers*, the genitive case of *loer*, a listless idler, one deficient in his duty, *non rectè fungens officio*. *Toe*, to, go to, set about. *Maecke* the contracted part: pres: of *maecken*, to make, to create. *R*, *er*, there, here. *M*, *meê*, *mede*; *aen*, on; herewith, forthwith, at once, there upon. *Teel loers* sounds *taylors*; *neen*, nine; *toe maecke*, to make; *m'aen*, man.

## AN EYE-SORE;

from the falling in of the term *eye*, an expression usually referred to something displeasing, painful to the sight; but in that sense, the phrase is not english; a *sore eye* we all understand, but, independent of conventional import, what can *eye-sore* mean in literal form? I take it to be a sound sense of *een hye so er*; *q. e. by this a vexation takes place*; by the object, subject, in question, a vexatious disgusting feel arises within us; in reference to some object, circumstance, which causes pain; *Een*, a, an, one; *hye*, part: pres: of *hyen*, to vex, to torment; *so*, thus, by this, in this way; *er*, there in that place. The original phrase has both sound and sense of *eye-sore*.

"And is the like conclusion of psalms become now, at length, AN EYE SORE, or a *galling to the ears* that hear it." *Hooker*.

"Fy! doff this habit; shame to your estate,  
"And EYE-SORE to our common festival." *Shakesp*.

## AN HEIR MALE;

as the term now well known among lawyers for an heir of the male sex; but does not, if we are to judge by *Chaucer*, seem to have had that special import among us in his day; and has, probably been perverted into it, by the course of legal chicanery. *A male heir*, was probably then the special term for an heir of the male sex, and *male* is as the french *mâle masle*, the latin *masculus*; while *an heir. male*, was the general phrase



which, the dust or powder of shells was used, as the most suitable means of evenness and freedom from joinings or any other inequalities. *Pelle*, shell; *mele*, *meel*, *mael*, meal powder, dust. Other etymologies have been suggested by others; but this I believe to be the true one. Formerly all the great continental towns had each its *Pall Mall*.

"I walked in the Parke, (*St. James's*) discoursing with  
 "the keeper of the PELL MELL, who was sweeping it;  
 "who told me of what the earth is mixed that do floor  
 "the *Mall*, and that over all there is *cockle-shells*  
 "*powdered*, and spread to keep it fast; which however  
 "in dry weather turns to dust and deads the ball."

*Pepys. mem.*

"Sunday being May Day we walked up into the PALL  
 "MALL (*at Blois in France*), very long, and superbly  
 "shaded with tall trees, that unless that of Tours,  
 "I had not seen a statelier." *Idem.*

"The MALL (at Tours) is without comparison the no-  
 "blest in Europe." *Idem.*

"At the side of the field (*Geneva*) is a very noble  
 "PALL MALL" *Idem.*

"Having seen the field and played a *game at MALL*."  
*Idem.*

"Quand il jonoit au PALLEMAIL, elle le voyoit le plus  
 "souvent jouer, et y jouoit elle mesme." *Brantome.*

The french adverb *pele mele*, confusedly, in a mixed mass, indistinctly, is the same *pelle mele*, as confused, disorderly, intermixture of the dust of shells of all varieties of shape and kind, and our *pell mell* in the same sense are as the above saxon *pelle mele*.

"PELL MELL havock and confusion." *Shakesp.*

"He knew when to fall on PELL MELL." *Hudibras.*

## MONEY;

currency, circulating medium, not relative to any substance or certain material, in its general sense, what is money in one place may not be so in another; seems, as *mô'n hie*; *q. e.* mind in this; here we see the mind is all in all; fancy does every thing; all this is the effect of intellect; inferring that the use and value of the object in question is established solely by what it is thought of, deemed to be. And in fact what intrinsic or self value have any of the materials which represent money? gold, silver, copper, are scarcer than lead or iron, but not so useful to mankind, and paper is the cheapest of all articles; but a small portion of gold will buy a load of iron; its value being purely conventional in civilized society, elsewhere and with those who have had no intercourse with it, it is of no value; nor is a diamond. A bank note is money, but what is its material worth? independent of conventional understanding? in some places shells of a certain kind constitute the money of the people. *Mô, moê, moed*, mind, intellect, fancy; '*n, in, in*; *hie*, here, in this case in what we see; *môn' hie*, sounds *money*. The french *monnoye*, and the latin *moneta*, are the same words with our *money*, or from a same source. The latin *pecunia*, the italian *denaro*, the french *argent*, the dutch *geld*, all mean *money* but have no relation to what it consists of; to its material. *Money makes the mare to go*; see v. i. p. 4 of this Essay; from the nature of the words implies that money can do any thing; the text of that article in regard to the original form of the expression, should be altered to, *mô'n hie muycke's de meer toe goe*; *q. e.* the intelligence of the under class is that which ripens the great one into worth; the ingenuity of his inferiors brings, mellowes their superior into value, power, consequence, estimation; the general import remaining the same, but the consonance between the original and travesty is still closer. *Mô'n*, as explained; *hije*, work, working,



activity; the part: pres: of *hijen*, to work, to excite, to labour, to make active; *muijcke*, the part: present of *muijcken*, to mellow, to ripen, to meliorate or better the state of the object in point. *Mô'n hije* sounds money.

"MONEY differs from *uncoined silver*, in that the "quantity of *silver* in each piece of MONEY is ascertained by the stamp it bears, which is a public "voucher." *Locke*.

## GOOD,

formerly *gaude*, the dutch *goed*, in the same sense; seems grounded in, if not a same word with *gaud*, *goud*, *gegoud*, of that language, the past: part: of the obsolete *gouden*, *gauden*, now *gelden*, *gilden*, to yield, to produce, to avail, to make valuable, with which our *to yield* is a same word; *to yield corn*, is to produce corn, as that which is of value, available for use or sale; *to yield to the conqueror*, is to oppose him no longer, to give up to him, and thus to do that which is of value to him, to produce him what he fought for. With the above *goud*, *gaud*, the dutch *goud*, and our *gold* is one word, in the import of something to which value is attached by the mind or thought, by the general opinion and consent of the public mind, without reference to any material or component to which it is so attached or fixed; a farthing, a guinea, a public note or notice, are all equally *money* and in that sense upon a level the one with the other. *Goed* the substantive and our obsolete *gaude*, is as *valuables*, *availables*, mines, land, houses, stock, cattle, &c. and it is in this sense *goods* is used in the phrase *goods and chattels*, all that is valuable to the possessor. *A good man*, is a worthy man, one that is valued esteemed of value by others, estimated by those who know him. *A good horse*, *dog*, judge, chancellor, is a valuable, useful, profitable horse, dog, judge, chancellor; *good day to you*, is a good happy, valuable time to you, may the time that comes avail you; for *day* is there as the dutch *d'ee*,

*q. e.* time to come, course of time, as has been before explained, v. II. p. 88 of this Essay; *good by to you*, good attend you, good be with you, *by*, *by*, meaning near at hand, close to; *he stood by me*, he stood close to me; but *good* in *good for nothing*, is the travesty of *gehoud*, the past: part: of *houden*, *hauden*, to hold, to deem, to consider, as when we say, *I hold you to be unworthy of esteem*, and mean *I consider you to be*, &c.; *a good while*, *gehoud wijle*; *q. e.* time went, staid, stood, stopped, and *gehoud* is then the past: part: of *houden*, to hold, to preserve, to keep, to stay, to remain by, to abide by, to keep by, to possess, and sounds *good*; in *good God!* and *good-friday*, *good* is clearly in the first case as *gehoud God!* God preserve me, and in the second case, it is as *gehoud*, kept, observed, as when we say, *the holyday was kept*, observed, *the council was held at his house*, that is kept at his house; *good night* seems the dutch, *goed nae heyt*; good in its direct sense, *nae heyt*, as it is desired, said, wished, bid, and sounds as we pronounce *night*, which in its direct import is the dutch *nacht*, as are the french *nuit*, formerly *nuict*, the spanish *noche*, italian *notte*, the latin *nox*, *noctis*, *nocte*; *golden rules* are valuable, useful, good rules; *the golden age*, is as the ideal age of happiness, when all was as it ought be, and man neither knew nor did harm; *good manners*, seems, *gehoud man er's*; *q. e.* there the true man shows itself, there the type of what man ought to be is kept to, and thus good, right, true conduct in regard to the rest of our kind, and *manner* was formerly spelt with *one n*.

“And painid her to counterfete chere of court and to  
“ben stately of *manere*.” *Chaucer*.

*To gild*, is *toe ghilden*, to add to the value, as is done by improved appearance.

“And by this GAUDE (sale of popish pardons) have I  
[won every yere

"An hundred marke, sith I was pardonere." *Chaucer*.

"And also think well this is no GAUDE,  
 "For me was <sup>1</sup>levir, thou and I, and he  
 "Were hongid, than that I should ben his baude." *Idem*.

"The king's a <sup>2</sup>bawcock, and a heart of GOLD,  
 "<sup>3</sup>*A lad of life*, an imp of fame." *Shakesp.*

"Thence arises that GOLDEN rule of dealing with others,  
 "As we would have others deal with us." *Watts*.

"Many young gentlemen flock to him every day, and  
 "fleet the time carelessly, as they did in the GOLDEN  
 [world." *Shakesp.*

—————"I have bought  
 "GOLDEN opinions from all sorts of people." *Idem*.

"My brother Jacques he keeps a school and report  
 "speaks GOLDENLY of his profit." *Idem*.

<sup>1</sup>Rather; more willingly; the dutch *liever* in the same sense.

<sup>2</sup>A fine fellow, something that excites the gaze, a thing worth looking at the same word at bottom with *peacock*; in dutch *pauw*, *pauw*, which I take to be, as *by hawwe*; *q. e.* that which attracts, stops, holds you, that which you cannot pass without stopping to admire it, and thus indefinitely fine, showy, splendid, as that bird, is at all times; the additional term *cock* denotes the male of this fowl, the female is *pea-hen*, the young, *pea-chick*; so that *bawcock*, carries the import of *fine one*, something worth seeing, looking at. *The king's a bawcock*, the king's a fine fellow, the king in question, attracts our attention, makes us wonder, stare, admire. <sup>3</sup>*A lad of life*, seems, *er laed af lyf*; *q. e.* there is one who invites to love, to dearness, to attachment of mind; *laed*, third person pres: of *laeden*, to invite, to lead to, to raise desire for; *lyf*, *lief*, love, dearness, friendliness; *my life*, is my dear, and *lyf* is there not as *lyf* in the sense of *life*, but as *lyf*, dear, friendly feeling, friend, favourite, intimate. The dutch *pauw*, our *pea*, as in *pea-chick*, *pau-hen*, *pea-cock*, the german *pfau*, french *pavon*, spanish *pavon* and italian *pavone* are one word. The dutch for *pea-hen* is *pauw-inne*, female *pea-fourl*, *Hauwe*, the part: pres: of *hawwen*, *houwen*, *houden*, to hold, to take hold of, to catch, to keep fixed; *by*, there, here at hand, in a same place; *by hawwe* sounds *baw*.

## A MONTH'S MIND;

something come into the mind or head; *I have a month's mind to buy it*, it comes into my head to buy it; seems *er mō hin's mij hyend*; *q. e.* from there hence mind is tormenting me; from this time I shall not be easy, at rest, inferring till I have what I have seen, what is in my head; I shall have no quiet within me, till I get done what is in my mind, in me. *Mō*, *moê*, *moed*, mood, humour, mind: *hin*, hence, from this time; *hyend*, the part: *pres*: of *hyen*, to vex, molest, trouble, teaze; the original form resounds into the travesty.

"You have A MONTH'S MIND to them." *Shakesp.*

"For if a trumpet sound or drum beat,

"Who has not a MONTH'S MIND to combat?" *Hudibras.*

## A WORD AND A BLOW;

in literal sense either has no meaning or else may be construed into, *said something first and a blow is the result*; but even so it would not be true or natural; seems, *er w'orde end er bloð*; *q. e.* in this case it is according to rule, the shy, timid, cold-hearted one ends, is done with; as it is ordained, faint-hearted coward in this case is laid aside; inferring by what has been done; and that to be such as excites to due conduct; proper revenge; to feel as one ought; to resent. *Orde*, *order* and our *order*, rule, regulation, due arrangement, are a same word and so are the french *ordre*, the spanish *orden*, and italian *ordine*; *enden*, *eynden*, to end, to put out, to finish, lay aside; *bloð*, *blood*, faint-hearted. The term coward, is the dutch *kou aert*; *q. e.* cold-nature, cool-heart; *kou*, *koud*, *kaud*, whence our *to cow* (and *cow'd*) to inspire with undue coldness, want of due feeling; *he is a cold-hearted man*, he is a man of a cold unfeeling disposition, *nature*. See v. i. p. 199 *art.* HEARTY-LAUGH.

## HE PAID HIM IN HIS OWN COIN;

he gave him as good as he brought, behaved as he ought, in reference to some undue attack, some uncalled for provocation; seems, *hie paye heet*; *himme in*; *hisse*; *houw hin*, *koye hin*; *q. e.* in this case satisfaction, peace, says, mutters to him internally, whispers to him; away with the part of an intimate; the way to peace in this affair as he hears from within him (from his own feelings) is to forget for a time all former intimacy and consequent forbearance; in reference to some irritating thing that has been said to him by his companion, intimate, associate. *Paije*, the part. pres. of *paijen*, to appease, to pay, to satisfy; whence, *paijs*, peace, satisfaction, the latin *pax*, *pacis*, the italian *pace*, the spanish *paz*, and french *paix*; *heet*, says; *himme*, mutters, the third pers: pot: mood of *himmen*, *hemmen*, *hummen*, to mumble, to speak indistinctly; to hem, to hum; *hisse*, whispers from within; *houw*, *hou*, *houd*, intimate, one favoured by another, sought after as a friend; *hin*, hence, away; *koye*, keeping within, not letting out; not expressing what is wished to be heard by the lover, courter; *koye*, cage, prison, thus as that which holds or keeps within, whence our word *coy*, shy, not letting out, not expressing duly; *a coy woman*, is a shy, reserved woman; here also belongs *decoy*, that which allures, catches, entraps, and to *decoy*, to allure in to the trap or snare, to take in by seducing, alluring; unaspirate *houw* and *hin*, and original and travesty sound alike; besides being analogous in the import the travesty is used in.

## NATURE;

the unknown instrument of all that is; the disposing and combining mean generally and specially; seems, *na tuyere*; *q. e.* connecting closely; binding together; linking together; chaining closely; knitting compactly; and thus that which combines and connects all things indefinitely; the unseen agent and effector of all we

see around us; of all that is. The same word with the latin *natura*; whence probably we have had the term, through the french *nature*, for the term *natuur*, as *nature*, adopted by the dutch and germans, is neither original, nor classical in those dialects, and does not seem to have existed in the saxon era of that language. *Aert* is the true dutch term for *nature*, as *phusis* is that of the greek. That the word is grounded in a saxon root is confirmed, if evidence were wanting, by its possessing the quality in our dialect of a verbal noun in the direct form of a past part. viz. *natured*, we say *she is a good natured woman*, and mean well disposed, conditioned, constituted; but in the other languages where the term is used, it has no existence in any mood or tense of a verb, there is no literal equivalent any where to *natured*, no *naturatus*, *naturato*, *naturé*; and in the saxon stage of our language, *nae-tuyere*, is the part: pres: of a verb which has the whole conjugation of one: *tuijeren*, to tie, to bind together, to combine or connect, has *tuijerd*, for its past part. and comes out of *tui-en*, of which it is a frequentative form and is grounded, I suspect, in *tij-en*, to draw together; with which our *to tie* is a same word. *Nae*, *naa*, *na*, close, near, after, behind; whence *naetjen*, *naeden*, to sew; *naeld*, needle, that which makes close together; *naeghel*, nail, both of the finger and of the carpenter's trade, as that which is fastened to the finger, and as that which is used to fasten or join together; *nail* and *naegel* are a same word. Johnson derives *nature* from *na-scor*, *natus*, born! A mere guess from literal analogy in the participle form, which applies to product, not to the agency that produced it, and *nature* really is. Boyle has a treatise on *Nature*, but offers no etymology or rationale, for the term. *Nae tuijre*, sounds *nature*. *Tuyere*, clog, halter, that which ties; has also the import of continued linking; chain; connexion of things, order, arrangement of things; and necessarily inferring rule, regulation. *Nihil aliud est NATURA-quám DEUS, et divina quædam ratio toti mundo et partibus ejusin-*

*serta.*" Seneca. *Nature* is no other than the Deity himself, some supernatural efficiency implanted throughout the whole system and its parts. We say *nature and nature's God*, that is, nature and nature's master; agent and principal. *Man's nature*, is the general constitution, composition, condition, state of the human kind; *the nature of water, of a bee; &c.*, is in the same sense. *Nature*, as genital, is as that which makes forms the kind referred to; that without which it must cease to continue. *Natural, naturalis, naturel* seems, *na tuijre hel; q. e.* condition, state of being, is here clear, evident; *hel*, visible, apparent; but *a natural*, in the sense of a being not like the rest of his kind, an idiot, unsound-headed person, changeling seems; *er na tuijre el; q. e.* in that case the constitution, condition, formed or given by nature is different, altered; in reference to others of his kind duly conditioned; and thus one differing from the general rule of nature; see v. 1, 199. *and correct. El*, other, different.

"When it was said to Anaxagoras; the Athenians have condemned you to die; he said, and NATURE them."  
*Bacon.*

"Thou NATURE art my goddess; to thy law.  
"My services are bound." *Shakesp.*

"NATURE, as it grows again tow'rd the earth,  
"Is fashion'd for the journey, dull and heavy. *Idem.*

———— My end  
"Was wrought by NATURE, not by vile offence." *Idem.*

"NATURE and NATURE's laws lay hid in night,  
"God said, let Newton be, and all was light." *Pope.*

#### A ROBIN-REDBREAST;

as the bird so called; seems, *er hobbe hin red bij rest*; *q. e.* there is that which hops about at hand to, ready for, close by its place of rest; see the bird which never

goes from the place where it perches or rests ; and thus a description of the natural habits of that bird. Johnson thinks it is so called from having a reddish breast, but it is only the male that has that tint there, the hen has not, and therefore no descriptive mark of the species ; but that of never going far from its abode is a true one in regard to the race. *Hobbe*, the third pers : of *hobben*, to jump up and down, to hop, with which in fact it is a same word ; *hin*, hence, about, off ; *red*, *reed*, *reedigh*, *ready*, at hand, close by, with which *ready* is a same word ; *rest*, *rast*, *rust*, rest, quiet, security ; whence the dutch *rustigh*, *rustick*, and the latin *rusticus*, also *rusticari*, to rusticate, live in the country, to live in the quiet of the country, as opposed to the town ; a *rustick house*, is a house in the country, a house like that the farmer or peasant lives in ; grounded in *ru-en*, to repose, to be quiet, whence *rus*, *ruris*, country as opposed to city, town, capital, and thus as the abode of peace, quiet, stillness compared with the other ; hence also *roost*, as the place where fowls, birds repose. A *ruddock*, is another, but not so usual an appellation for the same bird, and seems, *er rund'hock* ; *q. e.* in this case the home-hedge gives rest ; to this one the garden hedge is where it rests ; *rund*, the third pers : pres : of *ru-en*, *ruwen*, *rouwen*, to be at rest, to be in quiet ; *hock*, enclosure, pen, also fold, sheep-fold. Johnson thinks the word to be as *rubecula*, but that is red-neck, *rubrum collum* ; the french call the bird *rouge-gorge*, red-neck, the italian *pettirosso*, red breast, all terms descriptive of the bird and proper for the male, and for *red breast* as the male of the species ; but not either for *robin-redbreast*, *robin*, or for *ruddock* ; but that which roosts near the place it frequents, is a true characterick of the bird in point.

“ Of singing birds they have linnets and RUDDOCKS.”  
*Carew.*

“ The tame RUDDOCKE, and the cowarde kite.” *Chaucer.*



## WEED;

seems, *w' hijd*; *q. e.* as that which molests, is troublesome, that which annoys, indefinitely as to quality and place; *w' wiehijd* the third pers: pres: of *hijen*, to teaze, that which; *hijd*, annoy, and sounds *weed*; *to need*, is the dutch *wieden* in the import of to take out or off, to purge, to clear away, and seems, *toe w' hijd*; *q. e.* that which annoys, troubles, away, off, shut out, excluded; and resounding by travesty into a verb has been adopted as such; hence *weed*, as that which to be taken away as a nuisance. The *toe*, to, in the verb is the adverb importing shut, closed, ended, concluded, away, taken away; in the same manner our *to head*, means *to behead* in relation to the living animal, for *toe*, to, has then the above import. *Weed*, as the antiquated term for dress, garment, clothing, is the dutch *waed*, *wact*, *gewaede*, in the same import; the *widow's weeds*, is the widow's gown, dress, mourning clothes.

"For thilke ground that berith the WEEDS wicke  
 "Berith eke these wholesome herbis as full oft."  
*Chaucer.*

"To popis <sup>1</sup>heste such take more hede  
 "Than to kepe Christes commaundements,  
 "Of gold and silver been ther <sup>2</sup>WEDE." *Idem.*

<sup>1</sup> Command, the dutch *heet* in the same sense, <sup>2</sup> Dress, clothes. The french *vider*, to empty, whence our *to void*, evidently belongs to *wieden*, as above explained, in fact is a same word.

TO MAKE HIM BELIEVE THE MOON IS MADE OF  
 CREAM CHEESE;

a popular expression importing, to impose, or rather to try to impose upon a person; but carrying in its literal sense a groundless absurdity, such as could have originated in no rational mind; seems, *toe macke hem believe*, *die muê inne is mede-hoff*, *keer heijm*, *schie ijse*; *q. e.* to work is what he is fond of; that which tires him is going to the pot-house; turning home, is terri-

fying to him; employment is his delight; the thoughts of going to the mead-house is annoying to him, the leaving work for home is quite horrifying to him; and thus an ironical description of the lazy drunkard-workman, and in so far an imposition or deception as regards the intended import, which is ironical reprehension expressed in laudatory terms, such as is often used in other forms in common life by every one. *Macke*, part: pres: of *macken*, *maecken*, to employ, to be employed in doing, to work, to create, to put in due condition and thus substantized as employment, work; *ham*, him; *believe*, *lieve*, gratifying, dear to, giving pleasure to, the part: pres: of *believen*, *lieven*, to love, to gratify; *die*, that which; *muê*, *muede*, *moede*, fatigue, tiredness, wearisomeness; *inne*, brings in, creates the feel of being: *mede-hoff*, *meed-hoeve*, mead-house; *mead*, *methelgin* being the strong beer of that age, the strong beverage of the day; *meede*, *mede*, mead; *hoff*, *hoeve*, place, house; *keer*, the imperative of *keeren*, to turn, to go off or from one place to another, to turn from; *heym*, home; *schie*, *schier*, sheer, perfect, quite; *ijse*, the part: pres: of *ijsen*, to horrify, to alarm, original and travesty sound entirely alike. *He tried to make him believe the moon is made of cream cheese*, is a well known text.

## MIND YOUR PS AND QS;

a jocular well known way of saying, take care of what you are about, what you do in this case; be cautious, attentive or else you will be in a scrape, do wrong. Seems; *mij innd u er pijs*, *ende kure's*; *q. e.* the friar has got possession of you, has become yourself, the catastrophe is your giving him your food; the monk has become your head, possesses it as his own; the consequence is his living, getting to eat, out of you; inferring of course he should be guarded against by you, or else you will suffer by him in mind, pantry and pocket. *Mij*, me, self, me myself, myself me; *innd*, pret: of *innen*, to get within, to receive or take within,

to introduce into; *u*, you; *er*, there; *pje*, the frock, the hood, cowl, and thus the standard type of him that wears it, which was at that with us the friar, monk, priest; *ende*, *eynde*, the end, consequence, catastrophe, event; *kuwe*, the part: pres: of *kuwen*, *kouwen*, *kaurwen*, with which our *to chew*, *to chaw*, are a same word, so that *kuwe* is as eating, and that as food or provision; grounded in *kauwe*, *kouwe*, *kuwe*, the jaws, the cheeks and in the verbal sense of to set them agoing, putting them in use; *'s*, *is*, is. There is no distinguishing the original form and travesty, either by sound or import. MIND, opposed to *body*, as distinct from it, seems clearly *my innd*; *q. e.* me put within, self placed in, myself embodied; consciousness of self instilled; endowment of existence added to the body, and thus characterizing the human race alone, as that whose actions demonstrate the source of self intelligence; that which is exhibited by no other animated being; *my*, me, I myself, I, self, what I am; *innd*, the *pret.* of *innen*, to put on, also receive within; *my innd* sounds precisely as we pronounce *mind*, and *my* as we do *my*. For the source of *my* I refer, as is usually done in this Essay, to the original and unrivalled dissertations of Bilderdijk. *To mind*, is to receive within the mind, to use the mental faculty in regard to the subject. The latin *mens*, *mentis* and italian *mente* are the same word with *mind*. *Nil conscire sibi*, to have nothing upon one's mind; *gnothēi seauton*, mind, know yourself; can never apply to a *cow*. The corresponding term in french is *tête*, *teste*, in italian *testa*; *q. e.* head; and *mind*, *head* and *testa* are used by the italians and ourselves as synonymous; for example, *it came into my mind*, *it came into my head*, *mi veniva nella mente*, *mi veniva nella testa*, are a same expression in both languages and with the french *il m'est entré dans la tête*; and *teste* seems founded on the dutch *tasten*, to taste, to test, and thus as that by which all is felt, tested or tasted, tried, witnessed, perceived, known; *to taste happiness*, is to feel, to know happiness; *il a tâté de*

*la misère*, he has been tried, tested by, has tasted, misfortune; and *tasten* is the verb of *tast*, touch, feel, taste, with which our *test*, as trial, judgement, power of distinguishing or knowing is a same word, as is the french *teste*, *tête*, head as that where feeling, power of knowing, distinguishing between, is concentrated, contained. *Tête à tête*, head to head, mind to mind, one by the other, two only, and of course the consequences to themselves implied by others. Hence also *testicles*, that by which the sex is known, felt, tried; the italian *testicolo*, the latin *testiculus*; and *testis*, witness, is merely the latinized *tast* as above explained. Hence also *testament*, as that which witnesses the will, desire, command, order; the latin *testari*, to bear witness, to attest; *testimony*; *testy*, peevish, touchy, susceptible, affected; a *touchy man* and a *testy man* are a same expression; but it were endless to go in with the branchings of a theme which would fill more pages than this volume admits of. The dutch term for *mind* is *gemoed*, *moed*, whence our *mood*, disposition.

"That ilke stone, a God thou wolt it call

"I *rede* The let thine hond upon it fall,

"And <sup>2</sup>*TAST* it well and stone thou shalte it finde,

"Sens that thou seest not with thin eyin blinde."

*Chaucer.*

"Then there weren there yonge pore scholeris two,

"That dweltin in the hall, of which I say,

"<sup>3</sup>*TESTISE* they were, and lustie for to play." *Idem.*

I say to you, I advise you; *reden*, to speak to, *raeden*, to advise, to council, and *I rede* may be the pres: tense of either. <sup>2</sup>Feel, touch, try. <sup>3</sup>Testy, touchy, heady, obstinate. *Pore* is there as *pure*, mere, entire, complete.

#### POOR

(formerly *pover*); insufficiently provided wanting that which is necessary to the occasion; the dutch *pover*; seems as *behoever*; *q. e.* wanting has place there, the

needful is deficient there; that which is necessary is failing here. *Bekoeve*, the part. pres. of *behoeven*, to need, to be in want, to behave, not to have the needful, that which ought or is becoming to be had. *P* and *b* interchange even in the same dialect; and *behoeve'r* sounds *pover*, the original form of *poor*. *A poor creature*, is a being in whom either moral or physical deficiency has place. *A poor performance*, is a defective miserable performance. *A poor man*, is a man in an indefinitely comparative state of want, one that has less than is requisite for him in relation to the position he holds in society; also one who has not the means needful for sustenance for the calls of nature. *A poor soil* is the reverse of a rich soil, an unproductive soil, wanting in the due qualities of soil. *We are all poor creatures*, as the extorted avowal of a reflecting human being, is as, we are all the creatures of incessant wants, of necessities; do we eat drink, or sleep but when we feel the want or craving to do so? is not *prayer* the consequence of our desires or wants either moral or physical? Chaucer spells the word indifferently *pover*, *povir*, *pore*; *pover* as the same word with the ital. *povero*, the span. *pobre*, the french *pauvre*, and the latin *pauper*. But *poor*, as used in the endearing or reflective epithet in such phrases as *my poor child*; *my poor mother*; *father*; *friend*; &c. in reference to either as taken from us by death, is then the dutch *puur*, *puer*, and thus as the disembodied *soul*, the disencumbered being of them or him; that by which they were precious or dear to us; in the other sense of *poor* it would be absurd. *Puur*, *puer*, pure, freed from all mixture, unadulterated, sounds *poor*. *My poor child*, in reference to my dead child, is as, my child who ar't now sheer spirit, shade, essence, gone from me, taken from my sight, but elsewhere in existence, for if not deemed so the expression would be mockery. From this *puur*, *puer*, we have the term *pure*, and the latin its *purus*, and probably the greek its *pur*, *fire*, as the purifying element, that which frees the essence from the

substance. *Puer*, *puur*, as pure, innocent, free from crime, stain, seems also the source of the latin *puer*, child, boy; as one at an irresponsible stage of life, and thus incapable of intentional evil, and therefore free from accountable crime or sin, of which *puella*, a female child, a girl, is a scion.

" 'POOR, little, pretty, flutt'ring thing,

" Must we no longer live together ?

" And dost thou prune the trembling wing

" To take thy flight thou knows't not whither." *Prior*.

" POOR little flutt'ring thing

" Whither ah ! whither would'st thou wing

" Thy flight." (*The address of the dying man to his  
fleeting soul.*)

<sup>1</sup>Pure, disencumbered, freed from the body; naked, uncovered. In the expression *poor soul*, the term *soul* is as *sole*, alone, abandoned by all, and thus as the sympathizing condolence with one in that state; see v. l. p. 186. art. SULLEN.

#### WITHOUT RHYME OR REASON ;

without consideration, reflection; seems *wis uit raeme*, *hoore rije so'n*; *q. e.* council being certainly omitted, order is at an end with it; method quite overlooked, there is no regularity there; exclude completely reflection, due order takes leave with it. *Wis*, *gewis*, certainly, surely, entirely; *uit* the imperative of *uiten*, to cast out, to exclude; *raeme*, counselling, reflecting, planning, the part. pres. of *raemen*, to contrive, to deliberate; *hoore*, the pres. tense of *hooren*, to cease; *rije*, regularity, order; *so'n*, at once, then; 'n, in; *raeme*, sounds as we utter *rhyme*, which in its direct import is *rym*, the substantive contraction of *rying*, the part. pres. of *ryen*, *rygen*, to regulate, to make according to rule of sight, mind, ear. Another form is, *neither rhyme nor reason*; when it seems, *nie hie ter raeme*, *no hoore rije so'n*; *q. e.* no deliberation, having place here, no deliberation being had, regularity

there must of necessity be out of the question, out of sight, lost to view. *Rhyme and reason*, as rational conduct, seems, *raem, ende rije so'n q. e.* deliberate, think well first, and order follows of course; think well before you act, and all you have a right to expect will be the consequence; *raem*, the imperative of the above *raemen*; *nie*, never; *hie*, here in this case; *ter*, prep: to, at, in, into, within, and thus disappeared, out of sight; *no, nood*, necessity, due course of things; *ende*, and. Johnson says, *rhyme or reason*, is as number or sense! *No hoore*, sounds *nor*; *rije so'n*, *reason*; *ende*, and; *nie hie ter*, neither.

"I was promised, on a time,

"To have REASON for my RHYME;

"But from that time unto this season

"I had NEITHER RHYME NOR REASON." *Spenser.*

"The guiltiness of my mind drove the grossness of the

"foppery into a receiv'd belief in despite of the teeth

"of all RHYME AND REASON, that they were fairies."

*Shakespear.*

#### PICCADILLY;

as the well known entrance into London from one of the high roads that lead to it; seems, *pick er, de hille hije*; *q. e.* whip there, the hill is jading, hard for the horses to get up, in reference to the hill of that place which ages back was probably of a far more arduous ascent than since the improvements continually made there; apply the lash to the team that it exert itself to drag the load up this jading hill; and sounds *Piccadilly*. *Pick*, the imperative of *picken*, to lash, to stimulate, to prick, and also to *peck with the beak* with which our *to peck* is a same word, and so is the french *piquer*, to provoke, and our *pique*, malevolence; *hille*, hill; *hije*, jades, fatigues, makes to pant; already often explained. Held by others as *peccadillo*, a small sin, in reference to imaginary gambling houses being

situated in that street; but there is no such word in any language.

#### STONE;

as in *stone-horse*, *stone-fruit*, &c. as well as in that of the male of the human race; seems, *stone*; *q. e.* sustaining, keeping up, supporting, the part. pres. of *stonen*, *steunen*, to support, to keep in its place, and thus as that by which the race or kind in point is kept up, keeps its place, for without it neither man nor beast could have continuance in the present state of being, neither could the fruits of the kinds to which it belongs; for the graft wears out. *Stone* in its direct sense is the dutch *steyn*, *steen*, and clearly grounded in *staen* (in germ. *stehen*) to stand (formerly to *stont*) to be fixed on a spot or place; the *steyn*, pier of Brighton, retains the original form, and is as *the stone walk*. *Stone-dead*, cold and stiff dead, quite so, was formerly *stan-dede*; and *stone*, as testicle, is that which supports, fixes, keeps firm, a race-or progeny.

“Nai cosin mine, it STONT not so with me.” *Chaucer*.

“And homewards went agein with drede and eke fere,

“Into his fadir’s chamber, sodenly ‘he rakid,

“And fond him 2ligg STAN-DEDE, oppon the straw al  
[nakid.” *Idem*.

“To make fruit without core or STONE is a curiosity.”  
*Bacon*.

“Where there is most arable land, STONE-HORSES or  
“geldings are more necessary.” *Mortimer*.

*He left no stone unturned* (explained under another original form in *v. l. p. 102*); he did all that was in his power to do in the case; seems, *hie lije heft*; *noé stone*; *hun taend*; *q. e.* here distress is taking place; support is wished; it is almost over with them; in this case misery is at hand; they cannot do without assistance;



they are nearly done over ; and thus a humane appeal from brother man to assist the other and his family in distress, misfortune. Unaspirate *hun taend*, and it sounds *unturnd*. *He* came in as the resound of *hie*, here ; *lije*, part. pres. of *lijen*, *lijden*, *lieden*, to suffer, to be in pain ; *heft*, takes hold, keeps place, fixes, the pres. tense of *heften*, *haften*, to clutch, to hold fixed ; whence our *haft* as the handle of the blade of the knife ; *noê*, *nood*, the pot. pres. of *no-en*, *nooden*, to invite, to call upon or for ; *stone*, part. pres. of *stonen*, *steunen*, to support, to assist ; *taend*, the pres. tense, of *taenen*, *tanen*, to change appearance, to eclipse, to extinguish gradually and so to come to an end, to disappear ; whence our *to tan*, as changing the colour or appearance of leather, and also of the skin of the sun-burnt face ; and *tan*, the substantive is as the part. pres. of the verb. But the phrase may be referred simply to a family quarrel, and then *tornd*, would be the word instead of *taend* (for they both sound the same) and *hun tornd*, is they are in a rage with each other, man and wife ; *tornd* the præt. of *tornen*, to be in rage, fury, passion.

“ Women LEFT NO STONE UNTURNED

“ In which the cause might be concerned,

“ Brought in their children's spoons and whistles,

“ To purchase swords, carbines and pistols.” *Hudibras*.

*Taend*, sounds *turned*, and *taenen*, *teenen*, to irritate, has an analogous import with *to tan*, as to change, and is not that also the case of one in a state of irritation or passion ? *He turned upon his heel* ; he took himself off upon some affront or dislike to stay any longer for fear of what might ensue ; *hie tornd op on hisse hij el* ; *q. e.* in this case rage, passion, rising up within whispers, be off as soon as you can ; here passion coming up in the breast suggests to him the quicker you go away the better ; *tornd* in a state of anger, fury ; *op on*, up within, *on*, in, within ; *hisse*, whispers,

tells silently; *hij* the imperative of *hijen*, to make haste, to become breathless by what is done, with which our *hie* is a same word; *hie away*!; *el* elsewhere, any other place than where he is. Groundedly *tornen* and *tanen* to become angry, furious, are a same word in sound sense.

<sup>1</sup> Reached, got into; *raecht*, the præt. of *raecken*, *reicken*, to reach, to arrive at. <sup>2</sup> Lying stretched out, the part. pres. of *liggen*, to lie along.

#### TO HELP A BLIND MAN OVER THE STYLE;

to get another out of a scrape, to help another in distress; a well known phrase; seems, *toe hel 'p er belyend m'aen*; *hoeve'r dese tye el*; *q. e.* to the one clearly done up and bearing his state well, like a man; the duty of others is to show themselves, to be ready to assist him; when it is evident the one in point has been ruined by some accident, it is a natural tax upon the other to go to do what he can in the case; *hel, helle*, clear evident; *'p, op*, up, over; as, *in all over*, all at an end, finished; *hoeve'r*, the wanting there, that which is necessary there, as the part. pres. of *hoeven*, *behoeven*, to behove, to be requisite; *dese*, to this; *tye*, the part. pres. of *tyen*, *tygen*, *toogen*, to show oneself, to go there or to; *el*, another. *Belyend, belydend*, suffering contentedly, good humouredly.

#### FLESH AND BLOOD CANNOT BEAR THIS;

the warning of the gentle and patient one, to the cruel and brutal one; seems, *fel heesche ende blood*; *ka henne hot, beheere t'hisse*; *q. e.* unfeeling oppression puts an end to the coward (makes him another man); the priest confounds the timid; domineering over him till he scouts him away in his turn; wanton, savage exaction makes another of the forbearing one; the confessor tyrannizes his dupe till he turns round and hoots him off for ever; gets rid of him, and supplies forbearance by resistance; and thus the usual scene between

the half converted saxon and the intruded missionary ; from the extorted submission of the one and the intruded oppression of the other ; *fel*, savage, ferocious ; *heesche*, extortion ; *ende*, ends ; *blood*, coward, imbecile ; *ku*, see v. 2. p. 297. l. 5. *from the bottom* ; *henne*, timid one, embecile, feeble minded ; *hott*, bewilders, disturbs ; *behecre*, makes himself master of, overawes ; *t'hisse*, turns to and hoots, hisses, as is done to frighten away man or beast. Both forms agree in sound and import. *Flesh and blood* is nonsense and applies as much to a leg of mutton, as to any thing else ; whoever used the phrase in the sense of a human being or even of an animal ? *ka henne hott*, sounds cannot ; *beheere t'hisse*, bear this.

TO WISH IN ONE HAND, AND SHIT IN THE OTHER ;

to desire all that the mind may suggest ; to be in pain for that which may not be attainable in all cases ; and so make a fool of himself ; seems *toe wie hische in, wan hiye ind, end schiet in de ho sere* ; q. e. in giving way to whatever comes into the head, an idle, vain torment has been had in, and great vexation springs from it ; in fostering every idle wish, a painful worrying feel shoots, comes, up in the mind, head ; and thus implying not only the failure of satisfying every idle wish, but of the ensuing penalty for harbouring it ; *wie*, in any way whatever, whatever may be ; *hische*, silent suggesting of the mind ; whispering within ; *wan*, vain, empty ; *hye*, tormenting, torment ; *ind*, the præt. of *innen*, *inen*, to receive in, to take within ; *schiet*, springs up, shoots up ; *ho*, top, the highest part of man, and thus the head ; *hoofd*, *hood*, head ; *sere*, *seere*, sorrowing, being in pain, grieving. *Wan* sounds one ; *wie hisch*, wish ; *hye ind*, hand ; *schiet*, shit ; *de ho seere*, the other. *To wish*, in the direct sense, is, *wenschen*, *wunschen*, to hope for, to choose, to prefer, to desire, to pray for ; whence our *wench*, both as the female that does her work as could be desired, and also as the one desired as a bedfellow, implying one endowed with

that which makes her desirable in point of person and manner, all that could be wished in her way. The above phrase is well known, but little used, because of the transmutation of *schiet* into *shit*, which in its direct sense is the dutch *schit*, *schyte*.

#### TO TURN TAIL ;

to become an apostate from base, private, selfish motives ; seems, *toe torn t'hele* ; *q. e.* an end to what he was before, from motives that should not be told ; to depart from this blustering passionate exhibition of zeal in respect to the object of it, from a secret, private, selfish, shameful cause, for some motive he feels it behoves him to keep to himself ; *toe torn* no more blustering, no fire, zeal, passion, exaggerated feeling, for the object in point ; no more what it was, having become something else ; *torn*, passion, anger, and I believe the same word with *taen*, irritation, vexation ; it is also spelt *toren*, and is here as pretended passion, warmth put on, feigned ; *t'hele*, that which is or ought to be concealed, not discovered, kept within the breast. *Torn*, sounds *turn* ; *t'hele*, tail, and is the part. pres. of *helen*, to hide ; and *tail'd*, ran away, went off, is as *t'held*, became hidden, was no longer to be seen. Johnson says it is as, *pulled by the tail* ! *Helen* is also spelt *heelen*. *Toe*, at an end, finished.

"Would she TURN TAIL to the heron, and fly quite out  
"another way." *Sidney*.

"The conquering foe they soon assail'd,  
"First Trulla <sup>1</sup>*staved* and Cerdon <sup>2</sup>*TAIL'D*." *Hudibras*.

<sup>1</sup>Stood her ground, stood fixed, the verb of *stave*, a staff or stick driven into the ground to hold up hurdles, &c. Johnson says *to stave and tail*, is to *part dogs by interposing a staff and pulling the tail* ! <sup>2</sup>Disappeared, was no longer to be seen, ran off, and is *t'heeld t'held* ; *q. e.* departed, became hid, out of sight, disappeared. *Trulla* behaved like a hero, a man ; *Cerdon* like a coward ; a woman ; and thus each against their true natures.

TURNED, in the phrase, it turned his stomach, is as *ta-end*, offended, irritated, disturbed, and the pret. of *taenen*, *teynen*, *teenen*, *tenen*, to offend, to provoke; but clearly connected with *taenen*, to change the colour, *I saw the colour come into his face*, I saw he was provoked, angry, excited.

## THIGH;

the limb so called, the dutch *dye*, in the same sense; properly *dyghe*; *q. e.* thickness, or thickening; in reference to that on which it stands, *viz.* the leg. *D* as the dialectical representative of *th* provides the *th* in *thigh*, when *dye* sounds exactly as we pronounce that word. *Dye*, *dije*, *dyghe*, the part. pres. of *dijen*, *dijghen*, to increase, to become more, and so to *thicken*. *Leg*, as the limb, seems to be as *legge*, the part: pres. of *leggen*, to lay, to place, and thus that which lays or places the object in point; placing, fixing, standing of the thing referred to. Hence the dutch *leeck* and our *laick*, *laie*, layman, as one of the unlettered class, and so below that of the clerk or clergyman, the lawyer or priest, as being at one period of a same profession or calling; and *leeck* is as *leegh*, humble, submissive, low, and so beneath that which is referred to. *Lay*, seems as *laeye*, the part. pres. of *laeyen*, *laeden*, to load, and so as the *laying on*, as that which is *laid*, *laden*, *loaded*; and *layman* is the *loaded man*, *laid*, *laden*, the one burthened by those who were then exempt professionally from being imposed on, *viz.* the *clerks* or *clergy*. *Tythe*, *tithe*, I have no doubt is the dutch *tyte*, *tytje*, *tyde*, drawn, exacted, the past. part. of *tijen*, *tyden*, *tyghen*, and thus as that exacted, tugged, squeezed, drawn out of one by another class of people; and has nothing to do with *tenth* part, but is simply as that which the monk, friar, parson, or priest could squeeze or draw out by any means his profession gave him. *Tiend*, as *tythe*, is grounded in *ti-en*, *tyen*, to draw, of which it is the past. part. *tiend*, *getiend*, and so as that drawn, squeezed or extracted. *Tien*, ten, is also

grounded in *ti-en*, and is as the number which succeeds to the last of all figured and thus to that of 9, for after 9 comes 0, the mark of nothing or emptiness. *Tien*, ten, belongs to this *ti-en*, to take away or withdraw as the point where figures cease to be formed as representatives of numbers, and thus withdraw; and is it this ambignity of import which has been converted by the churchman into the source of *tythe* and *tiends* as *tenth*s? PRIEST, parish-priest, was once and still is in Catholic countries, one who drew or draws the tythe of the produce of the parish and also one who drew or draws out confession of the sins of the parish. I take the term to be the dutch *prest*; *q. e.* presses out, extracts, draws out, extorts, in relation to what he claims for dues, as well as from the letting out or confessing dupe and penitents of his parish, so that *the priest* is *die prest*, he who squeezes from purse and breast of the Catholic; and has acquired a substantive sense from use. The french *prestre*, *prêtre*, is the same word with the addition of *er*, and thus he who extracts or extorts in the place referred to; and so is the dutch *priester*. In old english the term was spelt *preste*, in italian *prete*, in spanish *preste*. But the term is also used in the single sense of drawing a mean of subsistence, a living in relation to the functionary in the worship of communities anterior to the christian; we say the *priests of Apollo, of the Sun, of the pagan*, &c., and it is in this relation the feminized *priestess* has been formed; in relation to the christian worship there is no functionary of that sex. The interloping *i* in *priest*, is as in *field*, the dutch *veld*, &c., purely dialectical. *Prest*, the third person present of *presen*, *pressen*, to press, to squeeze, and the metathesis of *persen*, *perssen*. *Parson* (formerly *personer*) in dutch *persoon*, seems, *perse so aen*; *q. e.* pressing so on, squeezing thus upon; both in the import of tithe, taker or squeezer and also of that of extractor or extorter of confession, and thus professionally an extorter. *Perse*, part: *pres*: of *persen*, and thus pressing, ex-

torting. *Aen, on*, upon. PASTOR, as in the phrase, *the pastor of the parish*; *die past oore*; *q. e.* the properly placed ear, the suited or adapted ear, and thus as that which is placed at the hole or little latticed window of the confessional in order to receive the whisper of the one who lets out or confesses his sins; and sounds *the pastor*. The word in english has nothing to do with the latin *pastor*, feeder of animals, shepherd; though Johnson says he is so in a moral sense, but dont name his parish. *Past*, the past. part. of *passen*, to adapt, to suit, to fit, to place duly. *Oore, oor*, ear, whence *hoor-en*, to hear. It is evident that these last four terms are as the language of the then ill-reclaimed and recreant Saxon, he who felt as cajoled out of his deistical or natural religion by the missionaries of those days; and of one whose language is identical with that of the purest dutch of the present day. *Perse aen* so sounds *person*, broadly pronounced *parson*.

“Pore clerkes, for witte of schole I sette in churches,  
 “and made soche <sup>1</sup>PERSONES to prech; and tho was  
 “service in holy churches honest and devoute, in ple-  
 “saunce bothe of God and of the peple. But nowe  
 “the leude for simonie is advanced, and <sup>2</sup>shendeth at  
 “holy church. Now is steward for his achates, now is  
 “courtour for his debates, now is eschetoure for his  
 “wronges, now is <sup>3</sup>losell for his songes, <sup>4</sup>PERSONER and  
 “<sup>5</sup>provendre alone, with whiche many thriifte shulde  
 “encrese.” *Chaucer*.

<sup>1</sup>Parsons, <sup>2</sup>Disgraces; *schenden*, to scandalize, in dutch. <sup>3</sup>Flatterer, puffer up; as the dutch *loue*, praising, extolling, *selle, geselle*, companion. <sup>4</sup>Parson of that place. <sup>5</sup>Prebendary; grounded in the dutch *prouand, proviant*, provender, provision, and thus one provided for; *prove*, is a sort of long cake or loaf given as charity.

#### A PERSON;

a human being; an appearance or presence of the man. I have no doubt, the ellipsis of the dutch term *man's person*; *q. e.* man, man as a human being of either sex,

in which sense, as regards etymology it has baffled those who have pursued this department of science. What the term meant they perceived, but not why or how it had that meaning. *He or she came in person*, and he or she made his or her appearance, have a same sense. *A person told me*, refers equally either to man or woman as the one who told me. *To do a thing in person*, is to do it one's self. to be the one who did it. *To sustain the person of a magistrate*, is to keep up the appearance or exterior conduct of a magistrate. And it is the above origin of the word *person* that makes it in all cases inapplicable to any but the human being. If we say, *such a person is like a monkey*, it is as such a man or human being is like a monkey; but we can't say he has the person of a monkey. *Many persons saw it*, never includes the idea of an intermixture of men and brutes. *The person of a brute, of an animal*, is nonsense. The ground of *persoon* in *mans persoon*, is the same as that given to *PARSON* in the foregoing article, but *perse* is here in the single sense of *expresses, brings out, shows*, presents, and not directly in that of *presses, squeezes*, and thus a modification in the import of a same sense. The latin and spanish *persona* and french *personne*, are the dutch *persoon*, as explained. *Venir en personne*, is to appear, to show, to present oneself. *Sustinere personam regis*, is to support the appearance of a king, to represent the part of a king; and affords a decided sample of the priority of the use of Saxon or dutch to any of those languages. *The Father, Son, and Holy Ghost, three persons and one God*; is as, three appearances of one God; of a same God in three ways, words.

" 'Tis in her heart alone that you must reign;  
 " You'll find her PERSON difficult to gain." *Dryden.*

" In the PERSON of the christian gentile." *Hooker.*

" I then did use the PERSON of your father." *Shakesp.*



"From his first *appearance* upon the stage, in his new  
"PERSON of a sycophant or juggler, instead of his former  
"PERSON of a prince." *Bacon*.

"A PERSON is a thinking being, that has reason and  
"reflection, in different times and places. *Locke*. (A  
definition of *man* if you will ; but certainly not of  
*person*, of which *man* is the original and necessarily  
implied adjunct, for without it *person* would imply any  
appearance, even that of a *hog*, or *piece of wood*.)

"Disguised in a false PERSONAGE." *Addison*.

"This immediate and PERSONAL speaking of God Al-  
"mighty to Abraham, Job, and Moses." *White*.

"Heroicæ PERSONÆ, Medea et Atreus." *Cicero*.

"Imposuit nobis *ipsa natura personam* magnā cum  
"excellentiā prestantiāque *animantium reliquorum*."  
*Idem*.

#### CHILD;

offspring, produce in an indefinite sense, seems, *schild* ;  
*q. e. put* parted from, detached, and so produced  
from, made from, in reference to the object of the con-  
text where the term is used. *The child of God*, is the  
being produced by, come from God, as the Creator ;  
*a man or woman's child*, is the offspring, produce of  
either ; *schild, geschild*, the past. part. of *schilen*,  
the frequentative form of *schien, schieden*, to cut, to  
part, to divide ; whence, I have no doubt the latin  
*scindere, scidi, scissum*, and the greek *schizein, schidein*,  
in the same import ; as well as the dutch *scheyden*, to  
depart, and the spanish *chulo, chula*, boy, girl, and the  
scotch *chiel* (child) ; besides a host of words in various  
dialects. The plural *children* is a frequentative form,  
and probably as *schilderen* ; *q. e. paintings*, images,  
and thus things, representatives, taken from original  
stocks, a coming off from something previously existing,  
formed. And what else are *children* ? We say such a  
one is the *image* (very *picture*) of his father, mother,

of *glen*, to ail, also to be fanciful, half mad, full of whims; *schie*, wholly, also quickly, soon; *toe*, at an end; *giete*, part: pres: of *gieten*, to pour out, to shed, to spill; *wam*, *wamme*, womb; *aen*, at, by. A child of sorrow; *er schie yld of sore roun*; *q. e.* this is one quite mad from pining grief; *of*, from; *sore*, part. pres. of *soeren*, to languish, the verb of *sore*, wound, ulcer, whence our *sore*; *rouw*, anguish, trouble. In the familiar phrase *I am with child to have (buy) that picture*; &c., the words *with child* seem to be a modification of the above explained *wijse schie yld*; showing a fancy for, a longing for, a desire to have it, to buy it, feeling a desire to possess it.

“And saw in his chamber his picture, very well done;  
“and am WITH CHILD till I get it copied out, which I  
“hope to do when he is gone to sea.” *Pepys's mem.*

## SPARE RIB;

as when we say, that is a spare-rib of pork; seems, *er speure ribbe*; *q. e.* there traces of the ribs, the marks, tracings of the off-cut ribs of the animal in point; *speure*, the part. pres. of *speuren*, *sporen*, to trace, to mark out; whence *spore*, spur, as that which marks, leaves traces of its having been used, applied to the flanks of the horse; *spore*, is properly the end of the Jack-boot armed with the rowel of a spur, such as was once used here, and still is on the continent; *calcar ferratum*, ironed-heel; *calcaribus equum agitare*, to spur on a horse by the heels, to excite his action by the appliance of the heels, spurs.

## EASTER;

now the term for the time of commemoration of the resurrection of Christ in an absolute sense; but originally, and in truth, that of the human individual in general; the dutch *ooster*; seemingly as *hoê's t'eer*; *q. e.* ascending, (rising up, resurrection) is to the state

(place) of before; and *rising* in reference to the *dead* necessarily implies *again* as to having been before up (alive); and thus *resurrection* (revival) to the prior state of existence, without regard to place. *Hoê*, the part. pres. of *ho-en*, *hoogen*, to go on high, that is, to beyond the human ken, for who has seen the end (termination) of *high*? *high* has no limit within the comprehension of the human mind; we say, *the high God*; *high heaven*, and mean, in both cases, that which is above our comprehension, beyond our (ken) sight. *He is gone on high*, he is dead; he is gone to where he is unseen by those below, in reference to what he was in regard to them; *t' te*, to, up to, on to; *eer*, before, prior to, former existence; and also one to be preferred, better, rather to be had than this; and may then be as to a better place or state; but the first I think is the true sense; though *eer*, the source of our *ere*, before, has both meanings; *ere this*, before this, rather than this. *Pâques*, *pasqua*, the french and italian term for *easter*, is as a hebrew term, of the same sound and letter, meaning *transition*, passing over from one state (place) to another; *the passover*, is *the easter* of the Jew; and I have no doubt in the original sense, of *resurrection*, ascending as from hence to thence, from this world to another; though rabbi-craft may have referred it to the smiting of the Israelite by his Divinity.

"The Lord's *passover*, commonly called *EASTER*, was "ordered by the common law to be celebrated every "year on a sunday." *Ayliffe's par.*

#### THE EAST;

as the quarter where the sun rises; the dutch *oost*, with which the germ. *ost* and fr. *est* are a same word; seems, *de hoe hist*; *q. e.* the rising makes red, inflames, in relation to the sun and the place of its beginning appearance; in the same way that the latin *oriens*, east, is as rising in reference to *sol*, sun, and the quarter where it does so; *hoê*, the part. pres. of *ho-en*,

*hoogen*, to rise to mount up, to go up; *hist*, the pres. of *hissen*, *hischen*, *hitsen* to inflame, to light up, to kindle, to fire, also to enrage, to excite; *de hoê hist*, *h* no letter, sounds *oost*. H. Tooke's derivation of it has the ang. sax. *yrslan*, to rage as wind, is a groundless guess; where's the analogy in sound or fact? our *to hoist*, as in *to hoist* a flag, an anchor, &c. seems, *ho hitsen*; *q. e.* to force up, to drive up, *hitsen* being there in the sense of to drive on, to instigate, to make to go on; *ho*, on high. *Oo* with *ca* is a usual dialectical interchange; *hood*, head, *dood*, dead, *lood* lead, *groot*, great, &c. THE WEST; the dutch *de west*; french *l'ouest*; seems as *waeste*, *q. e.* diminishing, going off, wearing away, consuming, in relation to the *sun* as daylight, in the same manner as the latin *occidens*, in the same sense, refers to *sol*, for without a reference it would have no meaning; *propé jam occidente sole*, already near sun setting; *occasus* has a same meaning and upon a same ground; *solis exortus, cursus, occasus nemo admiratur, quod quotidie fiunt*; nobody is wonder struck, surprised by the rise, course, and set of the sun, because they are daily occurrences. From *waesten*, we have our *to waste*, the latin its *vastare*, the italian its *guastare*, and the french its *gaster, gâter*, in a same sense. *Waeste*, part. pres. of *waesten*, *woesten, wuesten*, to waste, to consume. *Quasten, quisten, kwisten*, in a same import are of the same stock.

## SIR JOHN BARLEY CORN;

an exclamation used by country folks, when they meet a drunken comrade, and taken usually as one *full of beer*, the produce of *barley-malt*; an erroneous interpretation suggested by analogy of sound to the original words, which seem *seer je hoon, by er ley kor'n*; *q. e.* a sore disgrace to any one; it leads the way to the justice; a painful disgrace for any one, it makes him liable to be called to account by a court of justice; and thus a reproof from the sober to the drunken one when

they meet. *Seer*, sorely, very, sensibly, grievously, adverbially used; the same word with *sore*, *seer*, sore; in an adjective sense, painful, sickening; in a substantive one, pain, grief, sickness. *To sigh sore*, is to sigh very much; *sorely wounded* is very much wounded. *A sore place* is a painful place or part. *He is sore upon the subject*, he feels pain upon that subject. *Sorel*, in reference to the appearance of a horse's coat, seems *sor-hel*, very bright, and implies of colour, which I believe here is a tint of redness; *a sorel horse*, is a reddish, bright coloured horse; *hel*, bright, clear, shining. *Suer*, *soer*, sour, belongs here, in the import of painful, disagreeable to the taste; *a sour temper*, is a disagreeable, painful, sore temper, as well to others as themselves; *the beer is sour*, the beer is disagreeable, painful to drink; *sorrel* seems *soer-hel*; *q. e.* clearly sour, and consequently *painful* to the taste of the plant so called. *Hoon*, *hon*, *hone*, disgrace, reproach, whence the old french *honnir*, to disgrace, to reproach, *honte* and the italian *onta*, shame, disgrace. *Honnie soit qui mal y pense*, shame to him who thinks shamefully of others; who judges of others by himself, for to think ill of others without cause, proof, is to judge of them by self, and of course, in such case, by that of a perverted nature. *Kor*, *kore*, *keur*, justice, jurisdiction; the place where justice is fancied; where law is imagined to be distributed; hence the verb *keuren*, *koren*, to discern the law, to see and say what the law is, to administer the law, to rule the law; and has also the import of to choose, to discern, to select, to elect, whence the latin *curia*, senate, the select or chosen of the community, also *curare*, to take care of and our *to cure*, as that which is done by taking care of; as well as our own term *curate*, originally parish-priest, and thus he who is supposed to take charge of the morals of the people of his parish, to attend to the cure of their souls; *keuren ende breucken*, laws and customs, *leges et consuetudines*. *Court*, in court of law, is where law

is taken care of, attended to, and is as *er keurt, kort*, there, in that place attention is paid or care is taken of, in reference to law, justice, and is the past. part. of *keuren, koren*; and the french *cour*, in the same sense, seems as *keure, kore*, the part. pres. and thus the giving attention, taking care of, in the same relation; *court*, the place where the chief's attendants (menials, servants) assemble, is the same word, in reference to such as the chief chooses, selects to visit and attend on him or her; hence the italian *corte*, court, and *courtier*, which last term seems as *kort hijer*; *q. e.* chosen slave, servant; *hije'r*, slaving, hard-working there, the part. pres. of *hijen*, to slave, to work hard, to gasp for want of breath; '*r, er*, there. But *court*, as when we say, *he made court to her*, seems, *hy m'eede kort, toe eer*; *q. e.* with vehement asseveration he sighed without thinking of self respect; he swore and coo'd, forgetting self; in reference to the making court to the chief, or official one; *toe eer*, is no part of the phrase, which sounds precisely *he made court to her*; *m', meê, mede*, with; *eede*, swearing, making oaths, the part. pres. of *eeden*, to take oath, to swear to; *koert*, the pres. tense of *koeren*, to coo, to sigh like the dove, and is the frequentative of *to coo*, the onomatopy of the loving murmur heard from the dove to its female. But *coy*, as shy, reserved, averse to making love, at least in appearance; seems, *kau (kou) je*; *q. e.* cold to a certain one, treating the one meant with coldness, and implying not so to some others, has no affinity to the term *coo* in source; nor has *decoy*, as trap, snare, which is simply *de koye*; *q. e.* the cage, pen, coop; whence we have made the verb *to decoy*, to allure into the snare, to lead into the cage or trape, to ensnare. *Court*, as in *courtyard*, *courtpy*, an old term for a short outer garment, is as the dutch *kort*, the french *court* and the italian *corto*, short, contracted, making a contracted yard or enclosure in one case, and short cloak in the other, *py* being the dutch *pye*, winter cloak, short great coat or cloak; the spenser of the saxon day.

" Full thredbare was his overist COURTNY  
 " For he had gettin him no benefice." *Chaucer.*

## TO SAY BY HEART

(*in literal import nonsense*); to complete a task without the aid of genius or talent; seems, *toe's hye by aert*; *q. e.* the work is done, talent aside; the task is over, genius having nothing to do in the case; and thus it has been done by a purely artificial or mechanical mean. *To know by heart*; to have acquired by extrinsic means, without intrinsic faculty, seems, *toe noð, by aert*; *q. e.* the needful obtained, without the aid of talent, genius having no share in it; to have earned mechanically what has originated in a genius, talent foreign to your own. *To learn by heart*; to imbibe or take in what the talent of another has produced, with which your own had nothing to do, seems, *toe leere'n, by aert*; *q. e.* science or skill acquired, without innate capacity. Each of the above three original phrases resound precisely into the travesty as given. *Toe*, concluded, obtained, the end acquired, ended. *'S, is, is.* *By*, aside, on one side, out of the way, not there. *Hye*, labouring, work, labour, pains. *Aert, aart*, nature, genius, original talent, that which is given naturally, comes from nature; aspirated it sounds *heart*, in dutch *hert, herte*, which in its direct sense, seems as *hart, herte, herd, heerd*, focus, fire centre, hearth, as that on which the fire was anciently made, so that the ground sense of *heart* would be the point or place whence warmth was distribute<sup>d</sup> throughout the whole frame of the being in question; and is not this the fact? *Noð, nood*, need, the needful, what is necessary. *Leere*, learning, science, doctrine, instruction. *'N, in*, in, comes in, takes in.

HE DOES NOT THINK SMALL BEER OF HIMSELF;  
 whatever others may think of his defects, he views them as graces; what others deem blemishes self love converts into beauties; seems, *hij dus nauwt! s'e,*

*hincke ! smaê el bij er ! hoff" hem' self ; q. e. one so* unfortunate ! look he limps ! he excites a sneer from all who stand by him ! self exalts him ; here is he who is maltreated by nature ! see there how he hobbles ! all that pass him jeer him ! self from within tells him a flattering tale (fills him with pride, self glory) ; others see his blemishes, but kind nature inspires him with an exalted opinion of himself and thus as a kind mother consoles for the evil which she has brought out by producing him. *Dus*, thus, in this way, so much ; *naumt, genaumt*, the past. part. of *nauwen, nooden*, to distress, to ill use, maltreat, handle roughly ; *sie*, the imperative of *sien*, to see, to look ; *hincke*, the third pers. pres. pot. mood of *hincken*, to limp, to go lame, to hobble ; *smaê, smaede*, sneer, reproach, derision ; *el*, each one, every one, other ; *bij er*, by there, near the place in point : *self*, self ; *hem*, to him, him ; *hoffe*, puffs, glorifies, applauds, praises, the pres. tense of *hoffen*, to huzza, to show respect by acclamation. A phrase in spite of its homely terms, often used in the best educated company, and agrees completely in regard to sound and sense with its original, in relation to some self conceited pretender to unpossessed perfections. *Small* in a direct sense is *smael, smal*, in the same import, and seems, as the privative *s* and *mael*, measure, extent, space, and thus diminished extent, measure, space ; indefinitely less or little in measure, extent.

#### THE CROSS KEYS ;

as the sign of an inn. But why adopted as such ? I take it, as in so many other analogous instances, to be the literal, or rather pictorial, type of the sound-sense of the original inscription or written token over the door of an alehouse, the inn of the saxon period, and which surviving the direct use of that dialect has, like the great mass of the present english, gradually and imperceptibly changed its sound sense into a literal form bearing no other relation to it than a letter imitation of a bygone sound and a meaning that has long outreached



the present day. No language has passed the ordeal of so rapid and so general a metamorphose as the english; owing to circumstances that belong to its political history. In developing the origin of several of the older and best known of these inn-signs by the original words of which they represent the literal import in painting, and as they all begin by the article *the*, to avoid repeated explanation, I shall premise, that I take it to be the literal form of *t'hye*; *q. e.* to the tired one, to the wearied one, to the distressed; or else as *t'hij*, to he, to him, ever in reference to the traveller, wanderer, passenger, either on foot or horseback, or to the labourer or working one, and which sounds *the*; *hije* the part. pres. of *hijen*, to pant, to gasp, from hard work or pace; we say the horse is *distressed*, and mean for breath, breathes with effort, painfully; *t,' te*, too, too much, over much; also to. And it is always inferred that original and travesty have a same sound. *T'hije kros kies*; *q. e.* for the tired traveller or labourer a choice cup, good drink, best of liquor; inferring to be had here; *kros*, *kroes*, cup, pot, whence *kroesen*, to tipple, to tope, to drink hard, and our *to carouse*, in a same sense; *kiese*, choice, whence *kiesen*, *keusen*, *koosen*, to chuse, to make choice of, to select from out of. **THE ELEPHANT AND CASTLE**; *t'hije eel leef handt, end keye hast t'el*; *q. e.* to the traveller this house proffers precious ale, and he is a fool that goes on farther for it; here the traveller will be accommodated with the best of beer, and it is only a blockhead that would go elsewhere for it; *eel*, *ael*, ale, strong beer, liquor; *leef*, *lief*, precious, delightful, lovely; *handt*, the pres. tense of *handen*, to supply or provide with; *keye*, idiot; *hast*, the pres. tense of *hasten*, *haesten*, to hasten, to go on with fatigue, trouble; *t'el* to some other place. **THE IRON PEAR TREE**; still used as a sign in some parts of the country, for instance, at Redenham in Hants; *t'hij hye roen bere te rije*; *q. e.* to he (him) fatigue, (hard breathing) whispers within, some beer would be the thing, that which will do the tiring one good set

him right; or *the iron*, might have been as, *die hye roene*, the tiring leg hints; *p* and *b* interchange; *die*, *dye*, *diede*, thigh, leg; *hye*, tiring, wearing out; but I think the first form truest; *roene*, the pres. pot. of *roenen*, to whisper, tell from within; *bere*, *bier*, beer, strong liquor, fermented liquor; *te rije*, according to order, rule, right, condition. THE GOAT IN BOOTS; on the Fulham road; *t'hije gote in boet's*; to the hard working (tired one) a drop within does good; to the distressed by the journey a drink of some kind of liquor is of service; *gote*, drop, pouring down; we say, he has taken a drop too much, and mean he has drunk too much, is drunk; *boeten den dorst*, to quench the thirst. From *gote*, the latin has *gutta*, the french their *goute*, and we our *gutter*; *boete*, *baete*, service, benefit, with which our *boot* is a same word. THE WHITE HORSE CELLAR; *t'hij w'hyte hoor's eel laere*; *q. e.* to he who works hard it is fit he should empty the ale jug; have a draft of strong beer; *hyte*, the pres. pot. of *hyen*, to labour, to toil; *hoore's*, is becoming, due; *eel*, *ael*, ale; *laere*, the part. pres. of *laeren*, to empty, to unfill; *to empty your glass* is to drink its contents. THE SIX BELLS; *t'hije siecke's*, *bij eel's*; *q. e.* too much hard work sickens, here's ale at hand; over fatigue makes faint, here's a remedy close by, hard by, easy to be got at; *siecke* the part. pres. of *siecken*, to languish, to become feeble, ill, out of order; *bij*, close to. THE WORLD'S END; also a sign on the Fulham road; *t'hij waere hoeld's end*; *q. e.* to the harrassed traveller here's an end; to him who is worn down by walking, the alehouse is a finish; *waere*, the part. pres. of *waeren*, to walk up and down, to wander, whence our *to weary*; *hoeld*, the past. part. of *hoelen*, to torture, to torment; *end*, as with us. THE CROWN AND SCEPTRE; *t'hije krone hande sept er*; *q. e.* to the distressed working one that which is drank is of use; to the tired out of breath traveller, refreshment is good; *krone*, breathing with difficulty, fetching the breath with pain, the part. pres. of *kronen*, *gronen*;

*groonen*, to groan, to breathe hard; *sept*, the past. part. of *seppen*, *sippen*, *suijpen*, to sip, to take a sup, to drink piece-meal by sippings; *hande*, the pres. pot. mood of *handen*, to be proper for, to do good to. THE CROWN INN, *t'hije krone inne*; *q. e.* to the one out of breath with work or travelling here's the place for him to come into; one where he will be welcomed, well received. THE SARACEN'S HEAD; *t'hije's haere, ras inne's hie eedt*; *q. e.* the labourer (traveller) is shivering with cold, the taking him in as quickly as possible is what this house (place) is bound to do; the passenger is shaking with wet (cold) the receiving him at once is the duty (engagement) of this place; *to travel*, implies hard work, and is the same word with the french *travailler*, to labour, and in reference to days when the saxon road was simply the path made by the foot of man or horse, not the turnpike-affair of our day, and thus a truly laborious job to get on by; *haere*, the part. pres. of *haeren*, to shiver with cold; *ras, raseh*, quickly, at once; whence our *rash*, hasty; *inne* the part. pres. of *innen*; *hie*, here; *eedt, geeedt*, the past. part. of *eeden*, to engage, to bind up, to make out, to bind by oath, to promise. *A Saracen*, in the direct sense, was one of a race of men from Syria, who had invaded the holy land and against whom the blustering crusaders lent their useless and officious aid, but is now extinct, at least in name. If any one can believe, as some are said to do, that the sign in question is the pictured glorification of such vermin, here's no intention to disturb his creed.

## MINE;

the pronoun; the dutch *mijn, myn*, which seems as, *mij inne*; *q. e.* come to me, in to me, received by me; we say, there is that sum *come (coming)* to me in a same direction of sense; *mij*, to me; *innen*, to come in, to inn, to get to, to house, whence our *to inn*; hence the french *mien*, the latin *meus*, ital. *mio*, and germ. *meyn*; *inne* is there as the passive praet., is come in, is

inned. MIEN, countenance, appearance, in french *mine*, is the dutch *mijne*, which I take to be as *mij in*, in me, a part of me, belonging to me as a whole; but the dutch *mijne*, has also the sense of talent, natural faculty, genius, and is then also from a same source, as that which is made a part of the one in point by birth, natural means, nature. MINE, as that by (from) which ore (minerals) are come at, dug out, and also as that of the engineer, seems, *m'hye inne*; *q. e.* gone into my labour, got into by working, in reference to the digging necessary in making it; and the latin equivalent *fodina*, is clearly from *fodere*, to dig. To this stock also belongs *meynen*, *meen*, to mean, to intend, to propose. For *mijne*, as *mien*, countenance, the latin equivalent is *vultus*; *is qui appellatur vultus, nullo in animante esse, præter hominem potest*; that which is called countenance (MIEN) can exist in no other living creature than man; nor can *mien* in the same sense, as grounded in *my in*, as self recognition, the being conscious of self existence, knowing that I am; we can't apply conscience, as self knowledge to a cow, a flea, or a dog. Nature decides against the idea of self responsibility in any other existence than that of mankind. *Vultus sensus animi plerumque indicant*, looks for the most part speak the feelings of the mind (the man); and we say, *I trusted to his looks*, in the import of, I trusted to his feeling, to his due sense of right, to that which was expressed by his look. *Faire des mines*, to make faces is to make looks (appearances) by another hand than that of nature, and thus to put on artificially; *m', meê, mède*, with, by; *hye*, part. pres. of *hyen*, to labour, to work.

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“In thyself dwell;  
 “INN any where; continuance is hell.” *Donne*.  
 “All was INNED at last in the king's barn,” *Bacon*.

THE MAN IN THE MOON;

as the wicked one who picked up sticks of a sunday,

and was pilloried in the moon for it; a phrase known to every one; seems, *de man in de moê hun*; *q. e.* the man in the mind; the man of their fancy or imagination; the man existing no where but in the whim of those who see the likeness of one in the moon; *moê, moede, muede*, mind, fancy, imagination, mood. *MOON*, in its direct sense is the dutch *maene, maan*, and so is the german *mon*, and greek *mênè*; formerly spelt by us *mone*; is grounded in *ma-en, mo-en*, to mow, to cut or take off by parts, and thus as the dividing, proportioning, of time into periods, stated parts; the days of the month are counted by it, the months of the year also, and so the divisor of time into days without end. Our *month* (formerly *moneth*) the german *monat* are the same word with the dutch *maend*. Here belong the latin *mania*, lunacy, as that which is popularly imputed to lunar influence, the greek *men*, month, *mene*, moon, as well as the latin *mensis*, month. A dutch phrase for insanity (lunacy) is *maene in't hoofd*; *q. e.* the moon in the head. *Maene* is also the producer of *maenen, maanen*, to make aware, to give notice, to advise, as the moon does in so many relations of life, the periods of time in course, the supposed effect upon intellect, the state of weather in some degree, and the effect it is held to have on the state of the mind in lunacy, as well as certain other periodical appearances; hence the latin *monere* in the same sense. The change of *o* into *e, ea, a* is purely dialectical, *nood*, need, *droom*, dream, *brood*, bread, *hoor, oor*, hear, ear; *pous, pes*; *nasus*, nose; *eckein*, to echo; *mon, man*; &c., *Moê hun*, sounds moon.

"But all so colde in love towardis The  
 "The ladie is, as frost in winter MONE  
 "And thou fordon, as snowe in fire is sone." *Chaucer*,

"Accordaunt with the birdis armony,  
 "Me thought it was the best melody.  
 "That mightin ben yherde of any MON." *Idem*.

## TO HOODWINK;

to be carelessly blind; to be wilfully blind, to what is going on, not to attend to what every body does except yourself; seems, *toe hoed uw hincke*; *q. e.* due care at an end, you stumble about; without caution, you go on lamely; like a blind man; as if you could not see; and thus as for want of due care you do not do as should be done in the case; of this we have made the above verb in the import of to cause to go on or act as blind, to overlook that which is evident to all others; to blind; *he was hoodwinked*, he was blinded of due care, caution. *Toe*, at an end, done for; *hoed*, heed, caution, attention; *uw*, you; *hincke*, the pres: pot: of *hincken*, to halt, to limp, to go lame, to go on differently from others. *Uw hinche*, sounds *wink*. The dutch have *wencken*, *wincken*, to nod to, to beckon, to connive, to consent, to shut the eyes, whence our *to wink*. We can say, *he winks at his own disgrace*, not, *that he hoodwinks at his own disgrace*. Johnson says the term is as *hood* and *wink*, but what is that?

“He HOODWINKED with kindness, least of all men knew who struck him.” *Sidney*.

“Prejudice so dexterously HOODWINKS men’s minds as to keep them in the dark, with a belief that they are more in the light.” *Locke*.

“We will bind and HOODWINK him so, that he shall suppose he is carried into the leagues of the adversaries.” *Shakesp.*

## ACE;

the winning card of the four suits of a pack, and when turned up by the dealer, the winning card of the entire pack, and then *the ace of trumps*, commonly, but wrongly confounded as a same word with *the ace of a dye*, the unit of one or two dice with which the game

of hazard is played. As that of the cards it seems as, *eyse* ; *q. e.* alarming, disturbing, confounding, vexing, in reference to those who play against the dealer, to whom it secures a winning card, a sure trick, and as sure a loss of one to his apponents. But the *ace of a die*, is simply the unit or single point of the six marks on its six faces, and is there as the dutch *aes*, *aas*, a point, a moment, an indivisible particle of either space or time ; a *thing of no moment*, in which sense, we also use the word *ace* ; *not an ace of ground*, is not a particle of ground, and has nothing to do with the *ace* in cards, except by blunder in the sense of the same spelt word. The dutch have *aes*, *aesken*, *eenke*, for the one or ace of the die, but not as that of the cards. *Eyse*, *yse*, the part ; *pres* : of *eysen*, *ysen*, to surprize, to intimidate, to horrify, to shock ; and sounds *ace*. And who that gambles, but has seen something like the expression of disagreeable surprize in the face of his opponents when the dealer has turned up an ace ? *As*, *assis*, was a latin term for the smallest coin known smong the Romans, of which 10 made a denier, *ad assem omnia perdere*, was as we should now say, to lose the last farthing ; and *as* is the same word with our *ace*, *i. e.* particle, least morsel. *As*, *assis*, and the italian *asso* are a same word.

“ If a man blind fold casts a *die*, what reason in the world can he have to presume—he shall—throw an “ ACE rather than a *sise*.” *South*. (*Sise*, six ; *ace*, unit, a point, and is the lowest, as *six*, *sise*, is the highest mark, on a die.)

“ He will not bate an ACE of absolute certainty.”

“ I’ll not wag an ACE farther.” *Dryden*.

TO LOSE LEATHER ;

the consequence of a freshman’s riding ; seems, *toe*

*luij's leij ers seer*; *q. e.* to the lazy one, the way (road) is a sore backside; the consequence of travelling to the one who has never stirred from home is a sore rump, of course in relation to riding on horse back, formerly the only mode of travelling, except on foot, known to our ancestors; the original resounds into the travesty. *Luij*, lazy, indolent; *ley*, *leyd*, road, way, that which leads from one place to another. *Ers, cers, ars, aers, arse.* *Leij ers seer* sounds *leather*.

"Returning sound in wind and limb,

"Except some LEATHER LOST BEHIND." *Swift*.

#### DOWN ON HIS MARROW BONES;

(see the other form of original words given v 2. p. 75. of this Essay); an expression once more commonly used than now, for one in anxious humiliation of mind from some oppressive treatment; for some untalliated insult; seems, *doun'n hone hisse, marre houn by ons*; *q. e.* a blow received, whispers affront within, sticks alas! by us; the slap cries shame within us, holds, with pain I say it, fast to us; implying hence the abject state of the duly feeling mind for some insult, while out of reach of proper retaliation; but since the loss of the strength of the original term, refers as well to the bully and coward. *Doun'n*, blow given, thrust, push, punch received; *'n, in*, put in, got in; *hone, hoon*, shame, affront; *hisse*, whispers; *marre*, abides, the pres: tense of *marren, maren, maerren, meeren*, to tie up, to make fast, to delay, to retard, to keep back, to hold to, with which our *to moor* is a same word; *to moor a ship*, is to fasten; to fix a ship; to station it; *houn*, alas! hold! stop! whence the latin *heus! echo!* alas! and our *ho!* hold! as the exclamation for stop! listen to me! hark! hear what I have to say. But the above *marre houn* may be, as, *holds fixed*, holds fast within me; perhaps is more truly so, and gives the same sound; so that the phrase would then be as, *holds fast within the mind*, which comes to



the same thing; *houmen*, to hold, keep; *bij ons*, within us, by us. From *douwen*, the verb, we have our *to douse*, in the import of to thrust, to plunge, to give a thrust; *to douse into the water*, is to plunge into the water; *to douse a man's chops*, is to strike, give a quick thrust, with the fist, to a man's cheeks, face; a vulgar expression; but one which every body understands. The *marrow*, in the phrase, *the marrow of the jest, story, tale*, seems also, *die marre houwe*; *q. e.* this holds fast; this remains fixed within us; and thus the part of the jest that it is known or remembered by; the pith, gist, essence of the story; and *marrow*, in its direct sense, seems also as that original form, in the import of that which is fast within the bone; in dutch *maerghe, marghe*; from the above *marren*, we have *to mar*, to stop and so to disturb, destroy; a *marplot* is a stop-plot, one who disturbs a plot or plan; *to marry* belongs here, in the import of to bind, to tie up, to fix together; which with all the above given forms of *marren*, seem grounded in the adverb *maer*, *maar*, but, otherwise, and thus inherently carrying the sense of *stop*, keep, *fix*, hold, take; *weest maer niet verleegen*, do not be cast down, abashed, is as *weest*, be; *maer*, stop, keep to you, hold to you; *niet verleegen*, the feel of not being abashed; *maer niet te laet*, but, only not to late, i. e. *maer*, stop, hold back, *niet te laet*, not to late, and thus in time, that is, when *te laet*, too late, is laid aside. See BUT, v. 2. p. 236 of this Essay. *Maer*, sea, whence the french *mer*, and the latin and italian *mare*, is that which never leaves its place, stops in a same position; and thus as opposed to running waters, the thema is clearly in *ma-en, me-en, mo-en*, to cut off, and so to stop; *he is cut off from all society*, he is stopped from going into any society. The french *mais*, (but), the spanish *mas*, and the italian *ma* (but), belong, also to that thema. The dutch use *maer*, in the import of *lake, pool*, in the reference to its consisting of standing, settled water; water that never flows from one place to the other as the river or stream do.

## ALMS;

that given to benefit another; charity, benevolent gift; the contracted form of our obsolete *almese*, *almessis*, *almose*, *almous*, the dutch *aelmissse*, *aelmoesse*, *almoes*, as *ael*, final, left; *moes*, meat, provisions, victuals, and thus as the provisions left after the meal was done, the last of the dinner, which was at a former period collected by the almoner or family priest and thus distributed to the poor. At that time the plates or trenchers consisted of rye-cakes, something in the way of the scotch oat-cakes; and upon these the meal of each was eaten, and being untouched made the principal part of the leavings of the banquet; it is in this way the labourer still continues to eat his meal, though the slice of bread may not be of rye, nor has he any table but the hand. Hence probably the custom of laying bread beside the plate at mealtime. *Moes*, meat, victuals; grounded in *moen*, to cut, as that for which meat is intended in order to be used; first by the butcher, then by the knife and teeth of the eater.

—————"Yet have ensample to gather the smale crommes, and fullin my walet of tho that fallen from the bourde among the smalle houndes, notwithstanding the travaile of the <sup>1</sup>almoigner, that hath draw up in the cloth al the <sup>2</sup>remissailes, as <sup>3</sup>trenchours and the relete to the ALMESE" *Chaucer*.

<sup>1</sup>Almoner, chaplain. <sup>2</sup>Leavings from the rest that was eaten. <sup>3</sup>Trenchers or plates of rye bread on which the meat has been cut and which has been left unconsumed by the company at dinner.

## TOMORROW MORNING;

the next or coming day; seems, *toe maerr' hoeve maer n'hinge*; *q. e.* due rest at an end, more is not suffered; proper repose ended, more is not permitted; is not necessary; requisite cesation from the concerns of life having been enjoyed, more than that is not tolerated; in reference of course to nature, natural order of life; and thus expressing that mutual alternations of repose.

and labour are, in regard to man, the means by which the orderly duration of time is revealed to him; the phrase has not been accounted for by any of our etymologists; *r'hoeve* sounds *rom*. We say *tomorrow*, meaning the next day indefinitely; that is the coming night or time of rest over, naturally the following day or occupation time must be forthcoming: *I shall see you tomorrow*, I shall see you when the coming night, time of rest, is over. Our *morn* and the german *morn* are evident contractions of the dutch *morgen*, *margen*, morning, tomorrow; which I take to be as *maer'geen*; *q. e.* no more repose; no longer rest; and thus due, proper, time of rest, being over, that of occupation or day time naturally follows. From *morn* to *night*, from the time when occupation naturally opens to us, to that of consequent repose. Unless *morn*, is as *maer n*; *q. e.* rest is at an end; which it probably is; 'n, in, gone, off, disappeared, meanings which are implied by *in*. *Noon*, the ellipsis of *noon-tide*, mid-day, is *noen-tyde*, in the same sense, and also of that for the then *meal-time*, *mael-tyde*; and is even now the time of the labourer's taking his meal. I take *noon* to be *nô hen*; *q. e.* calls away, invites. hence; and thus the natural call for refreshment, relief from business, labour; the internal feel that relief, leaving off, going from, is then wanted; *no*, *noè*, *noodde*, the part. pres. or *nooden*, to invite, to call for, to demand; *hen*, *heen*, hence. From *morn* to *noon*, from the time we are deemed to rise to that we are deemed to retire for refreshment or rest. *Maerre* the part. pres. of *maerren* as above explained in the last article but one; *maer*, *meer*, more; *n'*, *ne*, never, not, no; *hinge*, the third pers. pres. pot. mood of *hingen*, *hengcn*, *gehengen*, to permit, to tolerate, to suffer, in a deponent sense, to be borne, tolerated; *hoeve*, the part. pres. of *hoeven*, *behoeven*, to behave, to be wanted, to be necessary, whence our verb *to behave* to act as nature inspires, ill or well.

- "And for the worship of this highe feste,  
 "Yet woll I in my <sup>1</sup>*bridde* 'is wise ysing  
 "The sentence of the complaint at the leste,  
 "That wofull Mars made at the departyng  
 "Fro fresh Venus in a MORROWNYNG,  
 "When Phœbus with his fiery torch rede  
 "2*Ransaked* hath every lovir in his drede." Chaucer.  
 "The glad night is worth an hevie MORROWE (to-morrow.)" *Idem*.  
 "There walkith now the <sup>3</sup>*limitour* himself;  
 "4*In undermelis* and in MORROWINGES  
 "He saith his mattins, and his holy thinges." *Idem*.  
 "Save you, ne herde I nevir so singe  
 "As did your father in the MORROWNINGE." *Idem*.  
 "He turned unto the quene ageine,  
 "And said to MORNE here in this pleine  
 "I woll that ye be, and all yours." *Idem*.

<sup>1</sup>*Bird*; a frequent metathesis with Chaucer, who wrote indifferently *bird*, *bi dd*, *brid*, *bride*. <sup>2</sup>Sent about their business for fear of being seen owing to its having become daylight; *to ransack*, seems, *toe ra'n saecke*; *q. e.* quick, to the business; do what is to be done at once; be alive, enter at once into the affair intended; and implying that the gallants had left their mistresses at the break of day to return to their usual occupations from the fear of being seen with them and thus discovering their intrigues to the world; *to ransack a town, when taken*, is to strip it, to do that, for the sake of which it was taken, to let the soldier execute that for which he is employed; that is to plunder and destroy, and thus to carry on the true business of the hired warrior. *Ra, raë, raede*, ready, quickly; 'n, in, into, to enter; *saেকে*, business, concern, cause, purpose, end, point in view, with which our *sake* is a same word, *for her sake, for the sake of her*, for her purpose, that of which she was the cause or end of doing; *for love's sake*, for the cause of love, of which love was the cause of doing. *Suck*, as the lawyer's brief-bag, is the same *saেকে*, and thus the documents of the business the lawyer has to do for the client, and had originally no other reference to a *bag* than that of analogy of sound; which has evidently been suggested and thence brought into use from the sound travesty of *saেকে*. <sup>3</sup>Explained before. <sup>4</sup>Probably *undermaels*; *q. e.* at other times, at intervals not otherwise employed, leisure moments.

## THE MOTHER-TONGUE ;

that which nature teaches ; natural expression ; that which the mind expresses ; seems *de moet er togen* ; *q. e.* the mind thereby displayed, shown, demonstrated. *Moed, moet*, mood, mind, feeling, humour, nature, temper ; *togen, getogen*, the past. part of *togen, toogen*, to show, to demonstrate ; *her*, here, in this case ; *togen* sounds *tongue* ; see *v. 2. p. 238*. But *moody*, humoursome, disturbed in mind, thoughtful, seems *moed hie* ; *q. e.* in this case out of humour, vexed, disquieted, disturbed ; *moed, gemoed*, the past. part. of *moeden, mueden, moeyen*, to molest, to fatigue, to occupy ; *hie*, here. *Moeder-spraecke*, is the vernacular equivalent of the dutch to *mother-tongue*, as explained, and is as *moed er spraecke* ; *q. e.* there the mind speaks, this is the speech, language of the mind ; *spraecke*, speech ; *spraken, spreken*, to speak. *Mother-church* ; who is she ? why the travesty of, *mocht er schie hersche* ; *q. e.* in this case might has overpowered ; here is what violence has caused to domineer over the land ; and is the expression of the oppressed saxon in reference to the papal missionaries sent to intrude their creed upon those who held another belief, to which they were attached by reason and education, and for which they paid nothing ; *mocht, moght, macht, maght*, might, force, violence ; *hersche*, the pres. tense of *herschē, heerschen*, to rule, to regulate ; *moed*, as above. In the phrase *the church of England*, as the established religion and consequent endowments of that nation, *the church* is the travesty of the above *schie hersche*. *Schie, schier, schielick*, complete, entire, quite, sheer ; the words of *England*, are a far later addition to *church* as the travesty of *schie hersche*, as explained. *Church*, as the edifice or temple for religious worship, and the scotch *kirk*, in the same sense, are the dutch *kercke*. *Mother-wit*, natural capacity ; seems *mocht er wit* ; *q. e.* talent is prevailing there, wit is powerful in this one ; *wit*

talent from the hand of nature; *mocht, moght*, the pres. tense of *mochten, moghen*, to be able, to have power, to be mighty, powerful. *Mother*, as womb, matrix, is the dutch *moeder*, in a same import, and the ellipsis of *baer-moed er*; *q. e.* brings (bears) mind into existence, produces the human being; *baere*, the pres. tense of *baeren*, to bear, to show, to exhibit; *moeder* as *moed er*; *q. e.* mind there; and where is *mind* but in the human kind? *The mood of a verb*, is the sense of a verb, that which it tells or says, and is as *moed* sense, mind. A *MODE*, a *manner*, fashion, rule, way of action; seems *er m'hoede*; *q. e.* there with regularity, rule, order kept, and so as that where rule, manner of acting, doing, comporting is inherent; *m' mee, mede*, with, within, together with; *hoede*, keeping, order, care, caution, foresight; with which the latin *modus*, italian *moda*, and the french *mode* are a same word. *The mode, la mode*, is the keeping or observing the rule or order in common with the rest, together with others; *the mode of doing*, is the way kept in doing, the manner of action. *Natura dedit modum*, nature inspired the way kept or observed in doing that which is in point. *Est modus in rebus*, there is rule of doing in all that is done; all things are done by an inherent or natural inspiration, suggestion of the mind. *More modoque apium*, after the natural way of doing of bees. *M'hoede* sounds *mode*. *Mother* in *mother-country*, is in the direct sense of *mother*, as that in which we are born, from which we are produced. The dutch *k* intermutates with *ch*; *kase, kese*, and *cheese*, are a same word.

"The good of MOTHER CHURCH, as well as that of civil society renders a judicial practice necessary."  
*Ayliffe.*

"Where did you study all this goodly speech?"

"It is extempore from my MOTHER-WIT." *Shakesp.*

"Alas poor country! It cannot

"Be call'd our MOTHER, but our grave." *Idem.*

"The stopping of the stomach might be the MOTHER,  
 "for as much as many were troubled with MOTHER-fits,  
 "although few returned to have died of them."  
*Graunts' bills.*

## GOODS AND CHATTELS;

all kinds of valuables, every sort of property, as when we say, these are *my goods and chattels*, and mean the objects in point are my own, belong to me; seems *my goed's end schat t'els*; *q. e.* this is property to me and value to others; these are possessions to me, and worth to elsewhere, to the other; naturally inferring the holder of property cannot be so without imparting its benefit to others to whom it does not formally belong; that the possessor can necessarily be so only by employing others or sharing it with them; how else is the strictest hoarder and miser to live and make the smallest use of what he has? the phrase is indefinite, and has no relation to proportions. *My, mij*, my, to me; *goed*, see above p. 40; *schat*, treasure, wealth, riches, stock. Johnson defines *chattel*, "any moveable possession"; and refers to the word *cattle* for its source, which he says is a word of obscure etymology; nor has any one thrown any light either on the sense or source of this term since his day, *Schat t'el's*, sounds *chattels*; 's, is, is. For *cattle* see below at art. NEAT. So that *goods and chattels*, are as property and its natural consequence; viz. that of being useful to self and others. When we say, *that's a fine team of cattle*, in relation to a set of horses in a waggon; it is in the original import of *oxen*, as the animals once alone used with us for all purposes of draft; and which still are so in some parts of this country, and in other parts of the world entirely so; for instance, Spain, China, Italy; &c. A woodcock; as the bird with that name; seems, *er wey hoed kock*; *q. e.* in this case the cook preserves the entrails; here the viscera or bowels are not thrown away by the cook; as is done with most other birds; *wey, weyde*, en-

trails : *hoed*, *hoedt*, keeps, preserves; *kock*, cook, with which the latin *coquus*, the italian *cuoco* and our *cook* are one word; *er wey hoed kock* sounds a *woodcock*; which in dutch is *snepe*, whence our *snipe*. But the french *cuisiniere*, cook, and *cuisine*, kitchen, are from *kuyse*, *kuse*, a grinder tooth, and is as *kuys inne*; *q. e.* providing for the tooth, preparing that which is to be eaten. KITCHEN, pronounced *kicehen*, is possibly the same word with the dutch *keuchene* in a same sense grounded in *koken*, to dress victuals, to cook, whence also the italian *cucina*, kitchen, and *cucinare*, to cook; but see *v. 1. p. 156. l. 8.* Johnson grounds it in the welsh *kegin*, but does not say what that is!

“Nay look not big, nor stamp, nor stare nor fret,

“I will be master of what is my own,

“She is my GOODS, my CHATTELS.” *Shakespeare.*

“Honour’s a lease for lives to come,

“And cannot be extended from

“The legal tenant; ’tis a CHATTLE

“Not to be forfeited in battle.” *Hudibras.*

——— “That give’st to such a guest

“As my poor selfe, of all thy \*GOODS the best.”

*Chapman.*

\**Goods* cannot be here in the import of furniture, as Johnson makes the term; for that is not what the host gives his guest; but evidently means *property*, and thus the means of giving the due comforts and conveniences of hospitality; in fact, as explained above.

#### HELTHER SKELTER;

an unpremeditated hasty dispersion of persons from the place where they were; off on all sides in alarm. Seems, *hie el tije'r schie el tije'r*; *q. e.* in this case, off from here to there, quickly off to there; goes away from where he was to elsewhere; he is hence at once for elsewhere; in reference to somebody’s coming he did not expect or wish to see, or else to the happen-



ing of some unforeseen disaster. Each of the words which compose the original form have been repeatedly explained in this Essay. *ILL WEEDS GROW APACE*; a well-known dictum; seems, *ijle w' hijd's*; *geere houn*; *er paije's*; *q. e.* he is out of sorts, he is as if something vexed him; he is longing for attention, that will be the pacifying of him; here is ill-humour, as if something tormenting had happened to him; kindness (courtesy) is what is desired; if that is shown all will be quiet, and inferring if not coaxed or attended to, matters will be still worse; passion, rage, will rise up; and thus in a sense analogous to that of the original expression. *Weed* of itself is an evil, and *ill*, in a literal sense, would be supererogatory; besides *ill weeds* grow no faster than *good weeds*, if there ever were such things. All these words have also been explained except *gheere*, which is the pres. tense of *gheeren*, *geeren*, to desire, to require. *LAUDANUM*; the soporific so called; seems, *lard er nom*; *q. e.* in the case where it is taken it comforts; when taken it cheers; when used, it assuages; *lard*, the past. part, of *laven*, to console, to relieve; *nom*, *nomen*, *genomen*, taken, had in; see *v. 2. p. 190. l. 20. of this Essay*. Johnson says it is a cant word, and derives it from *laudo*, I praise! *TO CALL NAMES*; to vent one's spite, to let out inward bitterness or malice; seems, *toe galle nae hemme's*; *q. e.* to spite this is the after grumbling; these are the mutterings which succeed to bad feeling; these are terms produced by bitterness; *galle*, gall, spite, venom, bitterness; *nae*, after, subsequent to; *hemme*, muttering, mumbling, fetching up from the throat. *To call names*, has no literal meaning.

—“Sir John, I am thy Pistol, and thy friend;  
 “And *HELTER SKELTER* have I rode to England,  
 “And tidings do I bring.” *Shakespear*.

———“The husband

"Bids her confess; and CALLS her ten thousand  
[NAMES." *Granville*.

"Like the watermen of Thames  
"I row by, and CALL them NAMES." *Swift*.

OBS. OPIUM seems, the corruption of *afium*, its name in some of the eastern dialects; in the Malay *amfioen*. *Bild*.

#### HE IS AS BLIND AS A BEETLE;

does not see the consequences of his doings; seems, *hie is aes bij el hye innd*; *aes er bij hiet hel*; *q. e.* here is provision got in by the sufferings of others; provision by such means ensures hell; in this case property has been made by the oppression of others; property made in this way becomes the eternal torment of its gainer; in reference to extortion in any shape, either private or publick; *bij, by*; *el*, another, one else; *hye*, suffering; *innd*, got in, sounds *blind*; *er*, there is this case; *bij, by*; *hiet*, demands; *hel, helle*, mental suffering, for *hell* is no where but in the mind or fancy; see v. 1. p. 85. l. 5. *Er bij hiet hel* sounds a beetle; an insect no blinder than any other, and here only a literal travesty of the original sound-sense. *The pains of hell*, are the pains of the conscience. *He is gone to hell*; *hij is gaen! toe hie, el*; *q. e.* he is gone! being here (*in this world*) at an end, he is elsewhere, he is off; existence here at an end, he has taken himself off, elsewhere. *Gaen*, the past. part. of *gaen*, to go; *hie*, here; *el*, elsewhere, another place.

"THE PAINS OF HELL came about me." *Psalms*.

"AS BLIND AS BEETLES in foreseeing this great and  
"common danger." *Knolles. hist.*

## NEAT;

cattle; I have no doubt, originally comprized in its import all ruminating animals, though now, I believe, confined to the ox tribe; seems, *ne at*; *q. e.* does not eat; this is not such as eats; in reference to the different manner of mastication, in this race of animals, from that of those which do not ruminate or chew the cud, which is, in fact a double or complicated operation instead of the single or direct one of all other races; *ne*, not, never; *at*, eats, the pres. tense of *aten*, *eten*, *aeten*, *eeten*, to eat; but *neat*, in the phrase '*a neat's tongue*', as the ready prepared sheep's tongue of the pastry-cook's window; seems, *ne hiet's togen*; *q. e.* here you may see by the look of it there's no occasion for any further ordering; in reference to boiling or cooking it; and the term is restricted to the tongue of the *sheep*; for the boiled or dried tongue of any other animal is not called *a neat's tongue*. CATTLE, seems, *kat t'el*; *q. e.* chews victuals in another way, in regard to that of animals of all other tribes; the way this race of animals feeds in, is not that of any other race of them; *kat*, the pres. tense of *ka-en*, *kumen*, *kaunen*, to chaw, to chew, in the same way *ka* and *kaww* (jackdaw) are a same word. NEAT, clean, tidy, proper in dress and clean in person; exclusive of tawdriness, finery; seems, *ne hiet*; *q. e.* nothing more is called for, nothing can be said here, in this case there is no saying any thing, inferring in this case no one can have any further to say; it is all that could be wished and no more; just what it ought to be; *a neat dress*, is a dress proper for the one who wears it, just what it should be. *A neat speech*, is a speech unexceptionable for the occasion; *hiet*, *gehiet*, the past. part. of *hieten*, *heeten*, to be called, to be named, to be said, to be ordered. *Ne hiet* sounds as we now pronounce *neat*; hence also the dutch *nette*, *net*, the french *net*, *nette*, italian *netto*, and spanish *neto* in the same sense. BLACK, in BLACK CATTLE, is as *blyck*; *q. e.* appears, is seen, and thus as

the nature of that referred to is evident, known, cannot be disputed; the pres. tense of *blycken*, to appear. By most of our etymologists *cattle* is referred to *chattel*, as when we say *goods and chattels*, but what would become of the word when prefixed by *black*? what would *black chattel* be? It is a mere fancy, an ungrounded guess; nor has there been any source for *neat* (as cattle) yet given. *A neat's foot*, in the sense of a ready prepared *sheep's foot*, is in the sense as explained in *neat's tongue*; *foot* the dutch *voet*. From the above *neat*, as of the ruminating class of animals, the dutch have their *nieten*, to butt, as the mode of fighting of that race. We can't say *a horse* or *an ass* butts.

"The steer, the heifer, and the calf,  
"Are all called NEAT." *Shakesp.*

#### TO RIDE ROUGH SHOD OVER;

to put down a riot at once, to take the proper means of suppressing incipient insurrection; a well known expression among the military; seems, *toe-reyd*, *rouw heffe schic oode hoeve'r*; *q. e.* prepare properly, a raw ferment, insurrection, should be dispersed at once; take due measures, an incipient tumult requires to be annihilated in its infancy, take force enough, and you should free the place from the insurgents at once, give them no time to do what they intended. *Toe-reyd*, the imperative of *toe-reeden*, *reyden*, to make ready, to provide, to be prompt; *reede*, the adverb, is prompt, immediately, at once; and with the adjective *reed*, *reyd*, our *ready* is a same word; *rouw*, *rauw*, raw, fresh, crude; *heffe*, the contracted part: pres: of *heffen*, *aenheffen*, to ferment, to rise, to foam, to be in commotion; *schic*, entire, quite, also at once, quickly; *oode*, the part. pres. of *ooden*, *oeden*, to evacuate, to make empty, to clear away; *hoeve*, the third pers: pot: mood of *hoeven*, *behoeven*, to behave, to be necessary; *'r*, *er*, there. In a literal import the travesty has no relation to what is meant by it when used. We say, in

a true sense, the horse must be *rough shod* when the road is frozen; but what has that to do here?

#### TO PUT HIS HOUSE IN ORDER;

the last step of the one who has no hope of recovery; seems, *toe put hisse houwve's in oord er*; *q. e.* completely exhausted, he is told from within submission is now in place; quite worn out, nature whispers within, resignation is what is right; his own feeling tells him that the call from hence of the one who sent him here must be obeyed. The expression is well known, but in relation to the import carried by it, literal nonsense; *toe-put*, at the last extremity, drained to the last drop; *hisse*, whispers, inspires, speaks within; *houwve*, *houde*, the part. pres. of *houwen*, *houden*, to show submission, obedience, subjection, to treat as superior to self; *oord*, place. *Dear me*! a common plaintive exclamation on the hearing of some unexpected mishap; seems, *deere m'hije*; *q. e.* compassion accompanies the unfortunate, pitying is the natural feel for the suffering one; the due course of nature; *deere*, the part. pres. of *deeren*, *deren*, to commiserate, to feel for; *m'hije*, goes along with the suffering one; *m'hije* sounds *me*; *hije*, the part. pres. of *hijen*, to be in pain, to suffer. But *dear*, valuable, precious, is the dutch *dier*, *duyr* in the same import, *my dear*, *mij dier*, precious to me, my jewel! my valued one! *Gij deert mij*; you excite my pity; I am sorry for you.

#### TO PUT TO BED WITH A SHOVEL;

*he is put to bed with a shovel*, though not a modish, is still a well understood sentence in the import of he is dead, he's gone, he is buried, he is in the church yard; seems, *toe put, toe bede, wijse er schie hore el*; *q. e.* exhausted, worn down; prayer at an end; indicates a quick removal to another abode; exhaling his last breath, unable any longer to call upon his Maker, shows he is upon the point of taking his departure to another place,

(land, mansion); and thus a description of a death-bed scene in relation to the one in point. *Toe*, done with, concluded; *bede*, prayer; *hove*, *hof*, land, mansion, residence, dwelling, and also sovereign's court; *el*, elsewhere, another place.

#### A HANDKERCHIEF;

that which is carried in the pocket, and that which is placed round the neck; in the first import, seems, *er hand kere schie heffe*; *q. e.* in this case a turning of the hand soon takes away what was there, what was wanted away; and refers to days when the hand and its fingers were the means used for nose and face wipings. And it was probably the incipient change of the mode which gave rise to the saying of "what the poor man throws away, the rich man puts in his pocket." In regard to the neck-cover, it is simply as that which only requires the turn of a hand to place that piece of linen where wanted; and *kerchief*, the antiquated term for the female head linen or cap, is as that which is turned (wound) round the head. *Coverchief*, the old term for head dress, is the french *couvre chef*, where *chef* has the meaning of *head*; *le chef ceint de lauriers*, the head crowned with laurel. *Chef*, the latin *caput*, *capitis*, the italian *capo*, the spanish *cabo*, *cabeca*, and the greek *cephale* are a same word, probably grounded in *kepe*, keeping, guarding, having the custody in relation to the being to which it belongs; that by which life is kept up and regulated, and without which the rest of the structure is as useless; *kepe*, part. pres. of *kepen*. With the &c. With the above *kepen*, our *to keep*, the latin *capere*, to take, and the italian *capire*, to comprehend, are a same word. The *p* and *f* intermix, the german *pfeife*, the dutch *pype*, the french *fifre*, and our *pipe* and *fife* are a same word.

"Let se which is the proudest of them all

"That werith or a KERCHIEF or a call (*caul*)

"That dare say nay, of that I shall you teche." *Chaucer*.

"The COUVERCHEIFE on a pole styckid she  
 "Ascaunce that he shulde it well yse." *Idem.*

"Her COVERCHEIFES were large and fine of ground,  
 "I durst to swere that thei weyed thre pound  
 "That on a sonday were upon her hede." *Idem.*

## SUNDAY ;

the dutch *sondag*, which seems to me as *soendag* ; *q. e.* atonement day, the day that makes up by rest for the labour endured from the work of the others, and thus the day of rest, the natural equivalent for work. It's church observance is a subsequent graft of rulers and their minstrals. SABBATH, the sunday of the jew, is a hebrew term for *rest*, and thus a corresponding import with that I have attributed to *sunday*. *Sun*, *son*, in *whitsuntide* (also *whitsontide*) is in the sense and from a same source as *sun*, *son*, in *sunday*, *sondag*, and *whit* the dutch *wit*, *white*, and *tide* as *tyde*, time ; in reference to the period of the year when white garments were worn by the newly baptized heathen converts as the papal expiatory observance for the time passed in their former unmystified state ; that in which natural religion had prevailed among them, and before they had been made the dupes of papal craft. Johnson and others say *sunday* is as the day dedicated by our ancestors to the worship of the *Sun* ! What then is *sun*, in *whitsuntide* ?

"Our ardent labours for the toys we seek  
 "Join night to day, and SUNDAY to the *week*." *Young.*  
 "For he then chosen was the dignity  
 "Of village lord that WHITSONTIDE to bear." *Sidney.*  
 "And let us do it with no show of fear  
 "Nor with no more than if we heard that England  
 "Were busied with a WHITSON morrice dance." *Shakesp.*

## HE LAID IT AT HIS DOOR ;

a usual phrase, in the sense of fixing the blame of some

transaction upon another; seems, *hie leed hiet, haet hisse d'oor*; *q. e.* here dislike is the mouth-piece, malice whispers the ear; prejudice is the organ of speech in this affair, malevolence is in the head of the accuser; and thus inferring that private pique is at the bottom of what is said upon the subject. *Hie*, here; *leed*, dislike, disgust, fastidiousness; *haet*, spite; *hisse*, inspires, speaks inwardly; *d'oor, de oor*, the ear.

"In any of which parts, if I have failed, the fault  
"LIES WHOLLY AT MY DOOR." *Dryden*.

obs. DOOR, as the place by which it is gone in and out, is the dutch prep. *door*, through, and thus both out let and inlet, without reference to that which shuts or opens the space, which is however that to which our mind habitually reverts when the term is used. *Door*, also spelt *deur*, and *deure* is the dutch substantive for *door*, with which our own and the greek *thura*, gate, door, are a same word. NEXT DOOR TO; near to, akin to, close upon; temptation, a hint; as when we say *intention is next door to doing*, and mean as regards the conscientious responsibility of him that *intends*; seems, *ne heck histe door t'um*; *q. e.* when the opportunity offers the mind whispers, go on! to you; when the passage is unshut, instinct says within to you; go through with it, take advantage of the chance offered you; *ne*, no, none; *heck*, portcullis, door or gate to the town in former days, and now only in partial use; *hist*, speaks within; *door*, through, passage, door. The original phrase sounds *next door to. T'um*, to you.

"A riot unpunished is but NEXT DOOR to a tumult."  
*L'Estrange*.

HIDEIOUS;

not fit to be seen, disgusting to the sight, frightful, unfit to be either seen or heard; seems, *hie! de hou's*; *q. e.* disgusting! is the cry; horrifying! is the excla-



mation; that is, whoever sees the object or hears the noise in point, expresses vehemently his abhorrence of it, fright at it; is disturbed and alarmed by seeing or hearing it. *A hideous rascal*, is a strikingly disgusting rascal. *A hideous uproar*, a striking frightful uproar. The french *hideux* is the same word. *Hije*, *hije*, the part. pres. of *hien*, *hijen*, to alarm, to molest, to disturb the feelings. *Hou*, exclamation, salutation, cry. Johnson derives it from the french *hideux*, that's a same word; but no etymology. *Ménage grounds* it in the latin *hispidus*, shaggy!

—————"Some monster in thy thoughts,  
"Too HIDEOUS to be shown." *Shakesp.*

—————"I fled, and *cried out*, death!  
"Hell trembled at the HIDEOUS name, and sigh'd  
"From all her caves and back resounded, death!"  
*Milton.*

—————"I arm myself  
"To welcome the condition of the time  
"Which cannot look more HIDEOUSLY on me  
"Than I have drawn it in my fancy." *Shakesp.*

## TRUTH;

(formerly *trouth*); in my view, the dutch words, *t' rount* (*t' rount*); *q. e.* settled entirely; set completely at rest; perfectly quieted; and thus the subject in point put beyond dispute, determined, finished. In this direction of sense we say, *he has arrived at the truth, come at the truth, got at the truth*, that is, he has reached, come to, go at, that which settled or put to rest the matter in point with him. *He spoke the truth*, he spoke that which has settled the matter in point with those he addressed. *There is no truth in that story*, there is nothing in that story that settled it in the mind of the person or persons who then use the expression. *An eternal truth*, is that which never

has, can or will be denied by any rational being; that which is the fact and consequently cannot be undone; *i'*, *te*, entirely, quite, too, as in *too true*, *i. e.* undeniably true. *Ruht*, the part. præt. of *ruwen*, *rouwen*, *roeuwen*, to quiet, to set at rest, to compose; in german *ruhen*. *True* (formerly *trew*) I take to be, *te ruwe*; *q. c.* completely at rest; and thus definitively sure, certain. *True to his God*, sure, certain, his mind set at rest in regard to his God, sure of his Maker. *True to his country*, to be relied on in regard to his duty to his country. Horne Tooke fetches *truth* and *true* from the anglo-saxon *treowan*, (the dutch *trouwen*) to confide in, to trust to; but what has either of these terms to do with confidence or trust? *truth* is decided undeniable certainty; *true*, past certainty, undeniably sure. He seems to have confounded *truth* with *troth* (faith) and *true* with *trou* (faithful) which are both connected with *trouwen*, but have no relation to the terms *truth* and *true*. Mistaking the true source and consequently import of *truth*, he roundly asserts that there is no such thing as *eternal, everlasting or immutable truth*, while from its proper source and consequent import such epithets are its essential qualities. A man may say what he believes, but it may not be *truth*. He says, "two persons may contradict each other, and yet both speak *truth*, for the *truth* of one person may be opposite to the *truth* of another"; that is, according to him, *truth* and *troth* were a same word; while in fact the one is *certainty* and the other *possibility*, decided certainty, and possible happening. He says further, "*truth* supposes mankind; for whom, and by whom alone the word is formed and to whom only it is applicable." And is not this the case of every word in every language? *Troth* formerly *trouth*, is evidently as the past participle of *trouwen*, *viz.*, *trouwt*, that which is confided in, that which is believed, and thus *faith* or *credit* given, but is that not *truth*, which is *certainty*; while *credit* or *confidence* is eventual and dependent upon accident, upon being duly given or used.

When he says that there is no such thing as *eternal* and *immutable truth*, he is surely wrong, for any by-gone event or happening, as respects the happening or having taken place of that fact, is an *eternal* and *immutable truth*, as to its *having passed* and *taken place*; for in so far it is that which has been and can be neither *changed*, *undone*, or *recalled*; and thus an *eternal* and *immutable thing*; and its *event* or *happening a truth* or *settled certainty*. Chaucer has, by my *trowith*, i. e. by my credit with you, by your faith in me.

"All TRUTHS are equal, *veritas non recipit magis ac minus.*" *Walk.*

"Of a TRUTH, Lord, the kings of Assyria have destroyed the nations." 2 *Kings* XIX. 7.

"The darkness is past and the TRUE light now shineth." *Job.*

"The afflicted state, divided in their TROTH

"And partial *faith*, most miserable grown,

"Endures the whole." *Daniel's civil war.*

"IN TROTH, thou ar't able to instruct grey hairs." *Addison.*

"Ploughs to go TRUE depend upon the TRUTH of the iron work." *Mortimer.*

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"So young and TRUE!

"Let it be so, thy TRUTH then be thy dower." *Shakesp.*

"Ride more than thou goest,

"*Learn more than thou TROWEST.*" *Shakesp.*

"Thou sayest that I am a kynge, and to that I was borne, and for to declare to the worlde that who soo be of TROUTH will here my worde. Than sayde Pylate, what is TROUTH? by thy worde there is lytele TROUTH in the worlde. Our Lord s3yd to Pylate,

"understande TRUTH how that it is judged in earth of  
"them that dwell therein." *Nyctodemus's Gospel*.

"I thought it be fortune  
"That seemeth truest, when she wel begile." *Chaucer*.

### LIFE

(plural *lives*; verb *to live*); the dutch *lijf*, *lyve*; i. e. life, and also body; *lyven*, *leven*, to live, and also to embody, to be a body; in the import of body and to embody, the term is now nearly obsolete with us; *life-guard*, as *body-guard*, that which guards the body of him or her for whom it is required, is the only phrase in which it occurs to me to be still employed. In dutch the substantive has also the import of *bodice*, the upper part of the female garment which holds, surrounds the body. The ground of which term seems to be in the obsolete *live*, the part. pres. of *lyven*, now *lichten*, *lighten*, *luchten*, to lift, to carry, to take up, away, on, to lighten; and also to enlighten, to give out light, to cause light, to put light, life, animation, power of acting into, and thus carrying in a same word the sense of *body* and also of *life*, animation; in both which meanings *life* was and is yet used; the substantives of those verbs are evidently *light*, *licht*, *lucht*, light, as that by which we see, and *licht*, *lucht*, *locht*, air, æther, atmosphere, as that by which we breathe and live; hence our *light*, that by which we see, and *light*, the adjective, air being of the least weight of all known perceptions, and thus the type of want of weight; *to light upon a person*, is to see or perceive him, to find him, which we should not do without light. *Lights*, as the lungs by which we breathe; *liver* as that without which we should not digest and live; *lever*, as that which lifts; as well as the latin *levare* to lift, to lighten, to relieve and the french *lever*, to lift, are all of this stock. The thema is in *li-en*, *lo-en*, *lu-en*, whence the latin, *lux*, *lucis*, *lumen*, *luminis*, *lucere*, &c., as has been ex-

plained in this Essay. But *liver*, as the old term for *lover*, the one beloved above all others, seems the dutch *liever*, *q. d.* dearer than the rest of men, the one preferred to all others; grounded in *lieven*, to love, to hold dear. *Lifestrings*, mental emotions, agitations of the spirit, soul disturbings; seems, *lyf stierings*; *q. d.* agitations of life, disturbings of the mind, commotions of the spirit, and not as Johnson says, "strings imagined to convey life"! *Stiering* the old part. pres. of *stieren*, *stueren*, *stuijen*, to agitate, to stir up, on, to disturb; with which our *to stir*, and *to steer* are a same word, as has before been shown.

"The diseases <sup>1</sup>mowen well by duresse of sorrowe  
"make my *LIV* to unbodie and so for *to die*." *Chaucer*.

"For little should a man ytelle  
"Of her, that will her body selle,  
"Be she a maid or be she wife,  
"That quicke wold sell her by her *"LIV*." *Idem*.

"And that here <sup>2</sup>*LIV*'s body n'is,  
"In all that house that yonder is,  
"That makith all this loud *"fare*." *Idem*.

"Cursid the day and the time, that Nature  
"Shopin him to be a *LIV*'s creature." *Idem*.

—————"Reason and respect  
"Make <sup>3</sup>*LIV*'s pale, and lusthode dejected." *Shakspeare*.

"These lines are the veins, the arteries,  
"The undecaying *LIVESTRINGS* of those hearts,  
"That still shall pant, and still shall exercise  
"The motion spirit and nature both impart." *Daniel*.

<sup>1</sup>May, might, the dutch *mogen*, to be able to have the power.  
<sup>2</sup>Body. <sup>3</sup>No mortal, no living body. <sup>4</sup>Doing, going on; as when  
we say, pretty doings these; the part. pres. of *vaeren*, to go on, to  
proceed. <sup>5</sup>Lovers as explained in this article.

## IRONY;

spite in speech, sarcasm; seems, *ir. ho'n hye*; *q. e.* anger at its height brings on vexation; when one is in a passion he speaks with ill temper, says disagreeable, biting, bitter, sarcastick things; and has no reference to any cover or disguise of terms as explained by Swift and Johnson, but simply to a spiteful ill-humoured angry turn of conversation. The greek *eironeia*, the latin *ironia*, and french *ironie* are a same word with it, and explained by etymologists as dissimulation, disguised sarcasm, and derived from *eiron*, dissimulator, hypocrite, dissembler; but whence that term? *Irony* would thus be spite in masquerade; but if so, no body except the speaker or user of it would find it out. Where is the root to be found? certainly not in the greek or latin; and I have scarce a doubt of, *is ho'n*; (*q. e.* in high anger) being the true ground of *eiron*, dissembler. Cicero terms it, *urbana dissimulatio*, civil hypocrisy; *sine ullâ ironiâ meherclè loquor*, I speak, so help me heaven, without any equivocation, openly and plainly, but does not say whence or why it has that meaning; there is no analogous source for the word either in greek or latin. *Ir, irre, erre, ire*, anger, passion; *ho*, high, at the top; *'n, in*; *hye*, vexing, tormenting, teasing, the part. pres. of *hyen*, to distress.

## LANTHORN; LANTERN;

for both spellings are right, though Johnson deems the first wrong; the dutch *lanterne*, *laterne*, with which our own, the french *lanterne*, italian and spanish *lanterna*, and latin *laterna* are a same word; seems, *laeyent herne*; *q. e.* flaming point; top with a blaze; light at the sharp end; and thus a lighted extremity, which constitutes the purpose of the lanthorn, without reference to its being enclosed or not; many continental light-houses are called *lanthorns* and are mere unenclosed lights, as probably all were originally. *Ajack-*

*o-lanthorn*, is a naked light that moves on as we drive it before us. *An honest man* is the lanthorn, guide, light, that which is to be followed of his kind, species. *Laeyent*, the part of *laeyen*, to flame up, to blaze, to flare; *horn*, *herne*, the old dutch *horen*, *horingck*, *herne*, point, angle, corner, extremity. *The horns of a dilemma*, are the points, purposes, ends, of a difficult question, argument, disputed subject. In dutch *herne*, *hirn*, has also the import of *brain*, as the summit or top of the frame or body. *Herne*, with us has the import of corner, angle, and also of *heron*, as the bird with the long hornlike sharp-pointed beak or end of its frame; *horen* sounds *horn*. The french say *les oreilles me cornent*, I have a strange noise in my ears, my ears are singing (a well-known expression in the sense of an unusual noise in the ears, often felt and heard by nervous, weak, fanciful persons) has been also turned by the french into the import of hearing something concerning self that others would conceal, and thus a kind of inspired notice of something; here *cornent* is the pres. tense of *corner*, and has nothing to do with *corne*, horn, also corn (of the toe,) but is the dutch *koeren*, *koriën*, *karien*, to murmur, as the dove, to coo, to sing as the nurse does to the baby. *Lantern-jaws*; long skinny face, care worn countenance, seems, *laeye'n t'herne*, *j'hauwe's*; *q. e.* agitation, ardour, heat at brain, head, mind, is always taking away, cutting off, diminishing the object in point (here the face); the sentence sounds *lantern-jaws*; *hauwen*, *hauwen*, to hew, to cut off; *herne*, as above; *je*, ever; *s*, is. The source of *horen*, horn, seems, *horen*, *horten*, to prick, to hurt. Johnson says that *lanthorn-jaws*, are such as if a candle were burning in the mouth seems as they might transmit the light through them!

"Lurking in 'HERNIS and lanis blind." *Chaucer*.

"To redin artis that ben curious,

"Sekid in every <sup>2</sup>halke and in every HERNE,

"Particular sciences for to lerne." *Idem*.

—————"God shall be my hope;  
 "My stay, my guide, my LANTHORN to my feet."  
*Shakesp.*

"Caprea, where *the* LANTHORN fixed on high  
 "Shines like a moon through the benighted sky  
 "While by its beams the wary sailor steers." *Addison.*

"A society which we call Solomon's house, the no-  
 "blest foundation that ever was, and the LANTHORN of  
 "this kingdom." *Bacon.*

"Being very lucky in a pair of long LANTHORN-JAWS,  
 "he wrung his face into a hideous grimace." *Addison.*

<sup>1</sup>Corners, hiding places. <sup>2</sup>Hole; *hole*, possibly as *hulck*, *holck*,  
 hulk, as hold or hollow body of the boat or ship termed *hulk*.

obs. Bilderdijk avows that he was never able to  
 trace the source of *lanterne*; nor has any other  
 etymologist.

#### LETTER;

as one of the written marks used to complete a  
 written word; also the type of one; as well as the same  
 congregated into words upon a substance suited to con-  
 veyance. The same with the dutch *lettere*; the french  
*lettre*, the spanish *letra*; the italian *lettera*; and latin  
*littera*; and seems as *lett'eer*; *q. v.* obstacle formerly;  
 impediment far back; the want of this was, in bygone  
 times, a hindrance; and thus implying that, which by  
 the object referred to, is removed; and so is that which  
 has removed a principal obstacle to the communication  
 of what is in the mind. Before *letter*, sign, or mark  
 came into use, thought could only be communicated  
 by personal intercourse; or, at second hand, by message.  
 The expression regards the general state of society  
 previous to this invention and has no relation to any  
 thing else than the change which supervened to that  
 state in this regard. *To put letters together; inter-*  
*press; he wrote me a long letter full of news; a*



expressions which imply the three meanings of the term *letter*. *Lette*, hindrance, with which our *let*, obstacle, is a same word; *eer*, ere before.

"Thou whoreson *Zed*, thou unnecessary *LETTER*."  
*Shakesp.*

"The secret *LETs* and difficulties in public proceedings  
"are innumerable and inevitable." *Hooker*.

"The letter of the law"; is the words of the law, the  
evident meaning of the law.

#### AMEN;

closed, concluded, in regard to what has preceded; denoting the termination of what has been said or done; seems, *er mê'n*; *q. e.* herewith stop; with his, done; after this, no more; after what has been read or said, the rest is within, not spoken, not let out; *mê*, *mêê*, *mede*; with, together with; *in*, within, as when we say *within me*, in the sense of in my mind, breast, thought; and thus *amen* is as announcing a close to speaking, praying. The term belongs to the french, the italian, the spanish and the dutch in a same form and sense. Has been an unsolved dilemma to all etymologists, and held to be a Hebrew word. The spaniards use the term in the import of conclusion, finale; but jocularly, '*le condenaron por seis años a galeras* *AMEN* *de docientes azotes che ja lleva en las espaldas*'; they condemned him for six years to the galleys by way of finale to two hundred lashes which he had already carried off on his shoulders, back. *Amen, amen! al cielo llega*; prayers reach (are heard in) heaven. *Er mê'n* sounds *amen*, and carries the true import of the word. The Hebrew term, as explained, by various hands, seems as far fetched, in point of meaning, as the land is from us whence the term is said to come. The latin and greek have no equivalent term either in letter or meaning. It is

possible the term may be as *er m'heen* ; *q. e.* herewith done with, hereby at an end; *heen*, hence, away, off, which comes to the same thing.

#### A ROWLAND FOR HIS OLIVER;

an equal return; as good as was given; a tit for tat; the one not behind hand with the other; seems *er roun'l hand voor, hisse hoe'l ijver*; *q. e.* danger appearing from the hand of the one whispers within the other he should raise up his utmost exertion to oppose it; the sight of menacing mischief from the one in point says from within to the other he should bestir himself (use his utmost exertion) to repel it; and thus as the natural feel and safeguard from apprehended danger; *rouw*, mischief, harm, distress, disturbances, with which our *ron*, in the same sense is a same word; *to make a row*, is to make a disturbance; *el*, any one, the other one; *hand*, as with us, and here *pars pro toto*, the man it belongs to; *hoe*, the pres. pot. of *ho-en, hogen*, to raise up; *ijver*, zeal, exertion; *voor, veur*, before, in advance. *Rouw el hand*, sounds Rowland; *voor*, for; in its direct sense it is *before*; *hoe 'l ijver*, Oliver.

#### TIT FOR TAT;

a quarrel begun, a combat engaged, a dispute commenced; consequently enmity, mutual bitterness produced; seems, *tichte voere t'hate*; *q. e.* inculcation leads to hatred, he that blames may expect ill-will in return; finding fault is the way to be hated; and thus the natural return of one for the other in respect to the giver and receiver; *tichte*, accusation, calling to account; *voere*, the pres. pot. of *voeren*, to lead to, to further; *haete, hate*, hate, malignity. The direct dutch equivalent for *tit for tat*, is *kamp op*; *q. e.* the fight begun, the combat commenced, in relation to the one party and the other party of the strife; *cht, ckt*, interchange with *t*, the latin *tectum*, the german *tach*,

the french *toit*, italian *tetto*, and our *thatch*, are a same word with the dutch *tack*, *dack*, covering roof, without relation to material.

## TO TEAZE;

to pick, to unravel, in relation to flax or wool; as well as to vex, fret, torment, importune, is the dutch *teesen*, in both the same meanings; *d'onnosele wert meest geplukt end geteest*; *q.e.* it is the harmelss inoffensive one that is the most pillaged and pestered; *wol teesen*; to unravel, comb wool. To *CARK*, to harrass, to torment, to torture, in reference to mental suffering; seems, *geharcken*; *q. e.* to harrow up, to rake up; and thus as *harcken*, *hercken*, to harrow up, to rake up; with the completive prefix *ge*. From *harcken*, *horcken*, to listen with attention, to attend to what is saying, sounding, we have also our *to harken*, and *to hark* in the same sense. *Hercken* has also the import of to fix, to remain or keep fast, and with the expletive *ge*, seems the root of the french *carcan*, pillory, and the latin *carcer*, prison, as that where and by which the culprit and prisoner are kept from going away, held fast. *Carcking care*, is harrassing, disturbing care.

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“ He down did lay.  
“ His heavy head, devoid of careful *CARK*.” *Spencer*.

“ Nothing can supersede our own *CARKINGS* and contrivances for ourselves but the assurance that God cares for us.” *Decay of piety*.

“ It *HARROWS* me with fear and wonder.” *Shakesp*.

“ Amazed I stood, *HARROWED* with grief and care.”  
*Milton*.

## TO FOLLOW YOUR NOSE;

*you have only to follow your nose*, as the crusty reply to, *which is the way to where I am going?* seems,

*toeval*, *loun*, *uwer no's*; *q. e.* chance, my cool fellow, is your business; chance you careless fellow, is your affair; implying, and not mine; in reference to some idle haughty or impertinent questioner, or else to some sulky one questioned; whence else such a reply? Now used in the sense of to go straight on by way of modification. In literal sense the phrase has no meaning. *Toeval*, chance, accident; *uwer*, your; *nô*, *noô*, *nood*, business, affair, want. *Laum*, *loun*, cool in habit and nature, cold, indifferent, *nonchalant*.

"The main maxim of his philosophy was to trust to  
"his senses and FOLLOW his NOSE." *Bentley*.

Obs. Our *low*, as dejected, cool in regard to others; indifferent to all else but that which troubles, is the same word with the above *laum*, *loun*. The same lettered term, *viz.*, *laum*, *loun*, means also *law*; with which our *law* and the french *loi* are a same word; *lawyer* is the dutch *lauwer*, in the same import. The dutch for *low*, in it's direct sense, is *laeghe*, *laag*, which has also the meaning of snare, trap, and may perhaps be the source of *laum*, *law*, as that by which wrong is defeated, put a stop to, and right protected; an obsolete import, if I am right in regard to the source.

#### A JURY;

seems, *erj'ur hije*; *q. e.* there is that which some occasion sets to work, that which some event calls into action; and *juryman*, is the same phrase with the addition of *man*; but in fact though one he has the undivided power of all; in as far as no verdict or decision can be given but by an unanimous agreement; one and all. *A jury-mast*, is an occasional mast, used only when called for by accident, when the main-top-mast is blown off by a storm, or otherwise lost; and is the above original phrase in relation to a *mast*; and

*mast* is the dutch *mast*, with which also the french *mât*, *mast*, *mas* and the spanish *mastel* are a same word, and seems, the contraction of *er m' haeste*; *q. e.* by means of this haste is made; it is this which helps to get on, forwards, in reference to a boat or ship; the dutch call the *pine tree*, *mast-boom*; *q. e.* the tree that makes a mast, and formerly used for that purpose universally. But *mast*, *mest*, has also the import of the seed or fruit of the oak and beech tribe of trees that on which the beasts of the forest or park feed and fatten, that which feeds them, and then seems formed from, *er m' aest*; *q. e.* thereby fed; by this victualled, on this it is thriven in reference to the animal of the forest or wilds; *aest*, *est*, *geaest*, the past. part. of *aesen*, *esen*, to feed, to take food into the stomach or within; *m'*, *mê*, with; *je*, some.

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“ And drawing down the **MAST**,  
 “ His vessel moor'd.” *Dryden*.

“ The oaks bear **MAST**, the briars scarlet hips :  
 “ The bounteous housewife, nature, on each bush  
 “ Lays her full *mess* before you.” *Shakesp*.

“ Trees that bear **MAST**, and nuts, are more lasting than  
 “ those that bear fruits; as *oaks* and *beeches*, last long-  
 “ er than apples and pears.” *Bacon*.

HE DOES NOT KNOW A HAWK FROM A HANDSAW;

not able to distinguish one thing from another; bothered; seems, *hij dus noijt noê er haecke voor oom, er hand saagh*; *q. e.* he thus annoyed, needs (longs) for his friend, in fact is nearly frightened out of his wits; he thus nonplused wants (desires eagerly) his old crony; looks out wishfully for his old acquaintance, while fright is near overcoming (bewildering) him; and thus in a state not to know what to do; not to know which way to turn himself. *Dus*, thus, in this state; *noijt*, *genoijt*, the past. part. of *noyen*, *noeyen*, to injure

to vex, with which our obsolete *noie*, harm, hurt, and to *noie*, to injure, are a same word; here also belong the dutch *noyse*, offence and our *noise*, as that which disturbs, annoys; to *annoy*, to teaze, vex; the french *ennoyer*, *ennuyer*, to annoy, to tire, to bore; the spanish *enojo*, offence, injury, *enojar*, to irritate, to weary; the italian *noja*, *nojare*, in the same sense; as well as the latin *nocere*, the italian *nuocere*, to hurt, and the latin *noxia*, injury, and our own *noxious*, offensive; besides many other words in different dialects; *noê*, sounds *know*, and is the third pers. pot. mood of *no-en*, *nooden*, to need, to want; *haecke*, the part. pres. of *haecken*, to desire ardently, to long for; *voor*, for; *oom*, a provincial term for an old friend or neighbour; an old intimate, or acquaintance; in a literal sense, *cousin*, *uncle*, *consanguineus*; *hande*, *hende*, near, hard by, handy to, at hand; *saegh*, *saagh*, fright, terror, and travesties by sound into *saw*, as *saeghe*, saying, narration, does into *saw*, saying; see v. l. p. 169. *Voor oom* sounds *from*; *v* and *f* a same letter; any number of consimilar vowels sound as one.

“Sir James has his wits about him, and he thinks HE  
KNOWS A HAWK FROM A HANDSAW, but he is grievi-  
ously mistaken.” *Morn. Chronicle. Sept. 4, 1836.*

“Yet evre and among (sothely to saine)  
“I suffre NOIE and mochil paine.” *Chaucer.*

“And traitours, that arne envious  
“To NOIEN me, be so coragious.” *Idem.*

“De naamen *Oom* (uncle) end *Moei* (aunt) worden ook,  
“gelijk elders, so in Friesland, uit vriendelykheid, aan  
“alle ouden lieden gegeven.” “The names of *uncle* and  
“*aunt* are given in Friesland and other places, by  
“way of intimacy (friendliness,) to all old people.” *Wiss. zaalk. bijdrag.* In the the same way the king calls those

of a certain official rank, *my cousin*, though none of his kindred; and to *cozen a man*, is to humbug, to cheat a man, to rob him civilly; *he cozened him out of his money*, he wheedled him out of his money. *My beloved*, is also a ceremonious heading of an address from the king either specially to certain officials or generally to the people *en masse*; which is as the dutch *my belouet*; *q. e.* my esteemed, valued, estimable, the past. part. of *belouen*, *louen*, *lauen*, to esteem for worth, for what is made out of them, the use of them, and *lord* is merely the travesty, by analogy of sound, of *loued*, *louet*, valued, esteemed, loved; in this sense we say, *The Lord God*, that is the beloved God, the being we love, laud, praise, adore, hold the highest in our natures, hearts, or minds. Our verb *to love* and the dutch *louen*, are a same word; the latin *laus*, *laudis*, *laudare*, to estimate, to laud, to praise, to value, belong to this stock; *laudato viro*, to the loved person, to the beloved, in relation to the one so addressed, is as the man either privately or publicly beloved, esteemed. *Laud* and *lord* sound alike, and have a same sense. *Lad*, is the same word, *my lad*, my dear fellow, is a coaxing phrase to an inferior; *lady* and *lass* are feminizations of *lad*.

#### DOG;

in the direct sense of that word is the dutch *dogge*, mastiff, bull-dog; as is also the french *dogue*, mastiff, house dog, blood-hound; and in those dialects restricted to the largest of the kind, but in ours extended to the genus. *Bilderdijk* holds the term to be grounded in *dof*, as in *dof-geluid*, dead (hollow, dull) sound, indistinct noise, and thus expressive of the howl of the largest species, the mastiff. *Dof*, in current use is lifeless, tarnished, dull, deadened, unelastic, deprived of lustre, frosted, and has *do-en*, to do for, to kill, to destroy, to deaden, for its thema; whence *doof*, deaf, *dood*, dead, done for. The *dog* in *dog-fox*, is the same word, and suggested by the howl or dead dull bark of the *he* or

male of that race, one which is not made by or heard from its female or *she*, and thus the type of the *he* of the species. *Fox*, is the dutch *vosch*, *vosse*, *vos*, and so is the german *fuchs* in the same sense; grounded in the thema *vo-en*, to yield to the touch, to feel soft when touched, of which *voelen*, to feel, is the frequentative form, and thus in a same relation to the feel of the fur or outside of the skin of the animal in question, of which it is a characteristick mark, and for which some of its foreign species are highly prized and reserved for the use of the court, especially in Russia.

"The same ill taste of sense will serve to join  
"DOG-FOXES in the yoke, and sheer the swine." *Dryden*.

"The FOX *barks* not when *he* would steal the lamb."  
*Shakesp.*

#### A KING;

seems, *er gehinge*; *q. e.* there depending on; hinging on; turning on; hanging on; and thus the one or that upon which the course of affairs of the community in view depends; the one to whom the keeping it together as it is belongs; and has no relation to either sex, election, or descent. THE KING OF KINGS; the Deity, the regulator of all that is; the one upon whom all hinges depends. *The king of a country*, is the chief manager, regulator, of the general concerns of a country, and the responsible head of the nation. *Gehinge*, the part. pres. of *gehangen*, *gehengen*, *gehingen*, to hang by, to hold by, to depend upon. We say, *it all hinges upon this*, and mean it all depends, turns, upon this. *G*, *ge*, *k* and *c*, are the representatives of dialectically intermutating letters; the dutch *kryten*, *krijten*, the spanish *gritar*, the italian *gridare*, the french *crier*, and our *to cry*, and *to grate*, as to make a displeasing noise are a same word. *A king at arms*, is the divider and regulator of armorial fancies. *A king-fisher*, as the bird, has been already accounted for. The term



*king* has been referred by others to the dutch *koning* (grounded in *konnen*, to be able, powerful); but by what analogy of conversion can that be? while the above given seems to carry the sound sense of the term, and agrees in source and import with the latin *rex*, *regis*, *rege*, (king), evidently deriving from *regere*, *rectus*, to rule, to direct, and that from the dutch *rijgen*, *rijghen*, *rechten*, to rule, to direct. *King*, gives the verb *to king*. From the above *hengen* (without the prefix *ge*) the dutch have their term *hengst*, stallion, stone-horse, as that upon which its race depends, that without which the horse kind could no longer be kept up. KINGCUP, otherwise *buttercup*, seems *gehing-kop*; *q. e.* the cup (flower cup) upon the appearance of which so much depends; it's opening being the sign of the due state of the mead in regard to season; and the mead or meadow being as that on which a main part of the food of mankind depends; *gehing*, as above explained; *kop*, cup.

“ Ferdinand and *Isabella* *KINGS* of Spain.” *Bacon*.

“ Fair is the *KINGCUP* that in *meadow* blows;

“ Fair is the *daisy* that beside it grows.” *Gay*.

———“ The great *KING* of *kings*,

“ Hath in the table of his law commanded,

“ That thou shalt do no murder.” *Shakesp.*

———“ England is so idly *KING'S*,

“ Her sceptre so fantastically borne,

“ That fears attend her not.” *Idem*.

**Obs.** THE KING'S EVIL; as the well known hereditary scrofulous distemper; seems. *de gehinge's efiel*; *q. e.* the ruling principle here, is cruel continuance; the nature of this is perpetuated suffering; indefinite endurance both in regard to what is to be borne by the afflicted one, as well as as to its irremediable and transmissible nature, and thus a curse to him or her and to the progeny of either; a family curse. It has nothing to do

with *royalty* or the exploded farce of the king's touch for its cure; a conundrum suggested by some sycophant or bigot from the identity of letter and sound of the term *king* in both instances. I believe Queen Anne was the last to expose herself by enacting this folly.

"Sore eyes are frequently a species of the KING'S EVIL."  
*Wiseman.*

#### A TEMPLE

(plural *temples*); a facial angle; a corner of the face; seems, *er timp hel*; *q. e.* a clear corner; a naked angle; in relation to the head or face to which it is a completely hairless smooth spot, and thus distinct from the rest of the face in mankind. *Timp*, corner, angle; *hel*, clear, bright, distinct, not covered or concealed; *i* and *e* interchange dialectically, *him* and *hem* are a same word, and so are *to tire* and *teren*, *teeren*, to wear out, to weary. With the above *timp hel*, the latin *tempus* (*tempora*), the ital. *tempia*, and french *tempe* are the same, as well as our own term. *It hasta Tago per tempus utrumque*, the dart pierced Tagus though each TEMPLE. *Necdum temporibus geminis canebat sparsa senectus*; nor had the scattered locks of age yet be snowed his twin *temples*. *Temporal* as belonging to the *temples*, is the physician's belatinized adjective of *tempus* (*tempora*), temple, temples.

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"Her sunny locks  
"Hang on her TEMPLES like a golden fleece." *Shakesp.*

"The weapon entered close above his ear,  
"Cold through his TEMPLES glides the whizzing spear."  
*Pope.*

"Copious bleedings, by opening the TEMPORAL arteries,  
"are the most effectual remedies for a phrenzy."  
*Arbuthnot.*

obs. The greek *krotaphos* (temple) refers to the

pulsation or striking felt at that part, and the dutch *slaap* (temple) seems connected with *slaen*, to strike, though usually referred by others to *slaap*, sleep, and thus the part on the place of rest.

## QUEEN

(by Chaucer, *quene*, *quein*) ; the dutch *quene*, *quen* ; *q. e.* mother of a family ; wife ; the producer and nurse of her kind ; and seems derived from *quijnen*, *kwijnen*, to labour, to be distressed, to suffer pain, and to be as the part. pres. *quijne*, in reference to what falls to the female's share in bringing forth, breeding, and nursing of her children, and thus as the object of natural penalties from which the other sex is exempt. The *queen bee*, is the sole producer of the entire hive, the mother of the hive, the *she* to all the males or *drones*, the rest being *neuters* (of neither sex). A *queen*, as a king's wife, is simply as his *she* ; a *queen when regent* or *king*, is or ought to be, as the mother or father of the people, the one who labours for their good, the one who acts in regard to them as if they were her children. Possibly grounded in *weenen*, in the sense of to be woe-begone ; to be in a lamentable state ; the thema of which is *wee*, woe. And *queen*, *quean*, the dutch *quene*, *kween*, a sterile cow ; also a scold ; and likewise a prostitute, seems the same *quijne* ; in regard to the first meaning, it is as a cow in a state to be regretted by or vexatious to its possessor ; in the second, it is as in a state to be regretted by her suffering partner ; in the third, it is as in a state to be lamented by her family and friends ; *koe*, *cow*, being the impletive in the one case, and *wroun*, woman, in the other. The dutch term for *queen* is *koninginne*, as the feminine of *koning*, king. *Quijne* sounds *queen*.

## ACQUAINTANCE

(formerly *aqueint*) ; seems as, *er gewent hanse* ; *q. e.* there's one we are known to, one we are accustomed to ; a person we are used to ; and in its collective sense,

it is, those who know us, and we them; for *hanse* has both the meaning of companion, associate, fellow, and also of company, association, society, as well as corporation; *gewent*, accustoms to, makes intimate with, the pres. tense of *wennen*, *ghewennen*, to be intimate with; and our old *aqueint*, as *acquaintance*, is simply *er gewent*; *q. e.* there an intimate, one known to us; and *a\*\*\*\** (formerly *a quient*, *a quoynt*) is likewise *er gewent*, in the import of that which makes intimate, makes acquainted with, makes known to, in relation to the law of nature between man and woman. To know a woman, and to know a woman carnally, are technically equivalent phrases in the import of to have sexual intercourse with a woman; *consuescere*, is the latin synonym for *gewennen*; *consuescere cum muliere*, is to know a woman in the above sense. *Gew*, *gu*, *qu*, *ku*, *cu*, are a same syllable; so that *die gewent*, sounds the *quient*, now spelt the *\*\*\*\**; in the old scotch shape of *quoynt*, it is as, *die gewoont*; *q. e.* that which makes intimate; and *gewennen*, *gewoonen* are synonymous, from the last form we have *wont*, accustomed. The latin *cunnus*, seems *gewenne*; *q. e.* making intimate, making known, the part. pres. of the above *gewennen*, the *e* becoming the nominative terminal *us* in that dialect; with this the french *con* seems a same word; in the same way that the french *cocombre*, our *cucumber*, and the latin *cucumer* are one word, the *u* exchanging with the *o*.

"For certes, olde dotarde, by our leve

"Ye shullin have QUEINT right ynow at eve." *Chaucer.*

"What eileth you to grutch thus and to grone?

"Is it you wold have my QUEINT alone?

"Why take it all, to have it every dele (*bit.*)" *Idem.*

"For I wold sell my QUEINT

"I couth walkin as freshe as any rose

"But I woll kepin it for your tothe." (*see v. 1. p. 165.*

"And privily he caught her by the QUEINT" *Idem.*

"Lo how godely yspake the knight,  
 "As it had been another wight,  
 "And made it neither <sup>1</sup>*tough* ne <sup>2</sup>*queint* !  
 "And I sawe that and began me AQUEINT  
 "With him." *Idem*.

"I madin of that lefe full <sup>3</sup>*queint*,  
 "And when I felt I was AQUEINT  
 "With Bialocoil and so prive." *Idem*.

"It is so marvelous and <sup>4</sup>*queint*,  
 "With such love be no more AQUEINT." *Idem*.

The obsolete *accointance* (now *connoissance*) of the french is the same word with our term *acquaintance*. *Quoynt*, as the synonym above explained, I have only met with in an old printed scotch ballad, which I have not by me.

"And Adam KNEW Eve." *Genesis*.

**SEX**, when used in the absolute sense of *the female kind*, **THE SEX** is not then the same word with *sex*, in relation to *male* and *female* which, as well as the latin *sextus*, means *section*, *division*, of the species, race, each belongs to. But **THE SEX**, as the female kind in special, seems, *t'his sie hecks*; *q. e.* to this you see there is a cut; to the one you see there is a slit; and consequently a female, in respect to sexual difference, and seems the announcing of the nurse to the mother who has then brought forth; and as much as to say, it is a girl, not a boy. The phrase resounds into **THE SEX**, as that portion of our kind which is born with such distinctive mark. *T'hie*, to here, to this here; *sie*, you see, may see; *heck's*, is a gash; *hack*, *heck*, *hack*, *gash*.

<sup>1</sup>Made up, studied, pompous; as *touwe*, the part. pres. of *touren*, to adorn, to prepare, to make up, to dress up; in the same way that *rouw*, raw, unpolished, rude harsh, not laboured, becomes *rough* in English. <sup>2</sup>*Quaint*, is explained under that term in this Essay;

"Unhappy sex, whose beauty is your share;  
 "Exposed to trials; made too frail to bear." *Dryden.*

"Shame is hard to overcome, but if THE SEX once get  
 "the better of it, it gives them afterwards no more  
 "trouble." *Garth.*

"LE SEXE\* n'y est pas beau; on dit qu'il a dégénéré."  
*Rousseau.*

\*OBS. The french term is a literal translation of the english one; and thus as above explained.

#### CHOP-FALLEN ;

abashed, confounded, dispirited ; seems *schoppe valle'n* ; *q. e.* caught in the share of ridicule ; fallen into the trap of mockery, and thus as the face of one who has become the laughing-stock of the rest for something said or done. *Schoppe*, ridicule ; *valle*, trap, snare ; *schoppe*, sounds *chop* ; for which word see *v. 2. p. 192.* A SLAP ON THE CHOPS ; as a punishment or proper return for some impertinence ; seems, *er's lap*, *hoon de schoppe's* ; *q. e.* there's a blow for you, ridiculing is an outrage there's a slap, mocking is an affront ; and is as from the offended to the offender. *Lap*, blow, stroke ; *'s, is* ; *hoon*, injury, affront ; *schoppe*, the part. pres. of *schoppen*, to ridicule, to cut jokes upon, to make a laughing stock of another.

#### A CORONER'S INQUEST ;

a legal or formal enquiry and ensuing opinion of the cause of death in suspicious cases ; seems, *er kore roun'n eer's incke west* ; *q. e.* let there be a legal opinion taken upon view of the body when there has been a wound ; a lawful judgment must be had upon the dead person if there has been a wound ; inferring

which see. <sup>3</sup>Here as *gewent* ; *q. e.* acquainted, thoroughly master of. <sup>4</sup>Not of the right sort, not straightforward, crooked ; see art. QUAIN.

an evident wound to be a lawful suspicion of the person in question having been unduly made way with: *kore*, either the part. pres. or else pres. pot. of *koren*, *keuren*, to form a legal opinion, to decide according to law (rule, authority), to give judgment; *rouw'n eer*, at rest for ever, and thus the type of one that is dead; we say, he is now *at rest for ever*, and mean *he is dead*; *dura quies* (unbending rest, sleep) is a latin figure for *death*; *rouw*, rest, quiet, peace; 'n, in; *eer*, for ever, for hereafter; *incke*, wound, stroke; *west*, *gewest*, the past part. of *wesen*, to be. A *coroner*, is thus as *er kore rouw'n eer*; *q. e.* there a deciding (decider) on the appearance of the dead body: one that gives an opinion concerning the cause of it's being so from inspection. And probably our term *quest*, as *in quest of*, that which is searched for, is no other than the above *incke west*, in reference to the import of the entire sentence, which implies *a search*; hence the french *enquête*, legal enquiry, hence also our *question*, and the latin *questio*, and the french *quêter*, to search, to seek after; and perhaps the latin *querere*, *quæsim*, *quæstum*; *kew* changes dialectically into *ku*, the dutch *kuwen*, *kouwen*, and our *to chew* are a same word.

“Go thou and seek the coroner, and let him sit on  
 “my uncle; for he is in the third degree of drink;  
 “he is drown'd.” *Shakesp.*

obs. Johnson derives *coroner* from *corona*, crown, and explains him to be an officer appointed by the *crown* (*king*) for the purpose in point. An etymology worthy of the pensioned idolater of royalty, but absurdly groundless. The office is *elective* and *royalty*, undue influence aside, has no more to do with the appointment to it than common sense has to do with such a derivation. By the country people *coroner* is often pronounced *crowner*; and so still nearer to what I take to be the literal sound of the original phrase.

## A DANDY ;

an effeminate coxcomb ; seems, *er d'hanne dije* ; *q. e.* there the effeminate man is in perfection ; here we see a complete specimen (exemplification) of a womanish man ; of habits natural to the female, but unnatural to the male, and therefore disgusting in him. And what is more sickening to behold than a masculine woman or a womanish man ? *Hanne, henne*, an effeminate womanish man ; also an imbecile person ; *dije*, thrives, the pres. tense of *dijen*, to prosper. *Timidity* and *bashfulness* exemplify the *woman*, but disnature the *man*. The dutch has the substantive *dante*, in the import of a ridiculously fantastical woman, and *danten, dantinner* (whence the french *dandiner*, and our *to dandle*) in the sense of to idle away (mispend) time ; to behave like a fool, sillily ; but that is not the source of the term *dandy*, for a man may be a *fool* without being a *dandy*, and a *dandy* without being destitute of talent. *D'hanne dije* sounds *dandy*. A SCAPE GRACE ; one whose habits are unsuitable to the rest of society, seems, *er schep-grese* ; *q. e.* from there that which is forbidding to us is elicited ; thence is got only that which is appalling to others ; and thus one of a forbidding, repulsive conduct ; as disregardful of social habits ; *schep, scheppe*, the pres. pot. of *scheppen*, to get from, to take or draw out or from ; *gerese*, the part. pres. of *gresen, geresen*, to horrify, to alarm. A SKIP-JACK ; an upstart ; also an errand man ; seems, *er's kippe j'hack* ; *q. e.* there what is made (that is seen) has been the effect of chance ; and thus as one who has become what he is by chance and not merit ; in relation to an *errand-man*, it is simply as one depending upon chance-jobs, over which he has no control as to their happening or offering themselves. *Kippe*, the part. pres. of *kippen*, to take, to extract from ; *hack*, chance, also spelt *hack* ; *j', je*, some.

“The want of shame or brains does not presently en-



"title every *little* SKIP-JACK to the board's end in  
"the cabinet." *L'Estrange*.

"DANDY, ridiculously foppish fellow." *Maunder's Dict.*

## GALLIMAUFRY;

a mess, a confused mixture in regard to eatables, a heterogeneous repast; also used in the import of feasting, along with the use of the wife or woman; the use of the female belonging to the host, as well as that of his entertainment; and thus an entertainment where nothing was wanting. But the term is now seldom if ever heard in any class of society. I take it to be as, *gaè'l hie maè af riye*; *q. e.* here an another man's mess settles the stomach; in this case the neighbours collection of eatables satisfies the appetite; in reference to a dinner or meal from home, and which, as one of ceremony, in former days at least, exhibited a greater variety of comestibles, than could be expected in a family meal; but *gaè* has both the import of *collection* or *putting together*, and also of *wife, woman, female associate*, and then the term imports both feast and use of the woman or women of the host; of which the french *chère entière* is the equivalent. And in this sense, the expression could belong to the language of no society but one in the uncivilized habits of the saxon at the period it refers to; or to that of the decoying gambler of this day. *Gaè*, the contracted part. pres. of *gaden, gaeyen*, to gather, to collect, to put together, to form, to make; and is also the contraction of *gade*, wife, female, mate; 'l, el, another; *hie*, in this case, here; *maè, maag, maeghe*, maw, stomach, appetite; *af*, off, from; *riye*, the pres. pot. *rijen, rijghen*, to put in order, to satisfy, to do duly. Johnson derives the term from the french *galimafré* (hodge-podge) but that is the above combined phrase taken from us. A BORE; an ill mannered person, a wearisome, tiresome being, from habit, manner, talk; seems, *er bore*; *q. e.* mistaken behaviour;

erroneous manner of acting or speaking, and thus the type of tiresome, tedious, wearying, worrying person; *er, erre*, erring, wrong; *bore*, gesture, conduct, behaviour, bearing. The word is in Wilcocke's Dictionary but not in Johnson's, though in common use in society. A FUMBLER, in the customary import of that term in all its directions of use; the dutch *fymeler, femeler*, trifier, doer of nothing with the desire to do something; ineffectually ardent, but has also the meaning of one who has to do with a woman; the substantive of *fymelen*, to fumble, also to know carnally, to copulate. A HOG, a two year old full grown sheep, and also a full grown swine; *er hoge*; *q. e.* there that which gives hope, that which gives pleasure to see, in reference to the owner, who then sees the fitness of the animal which has attained the complete size and state for all the purposes for which he wanted it; in the sheep, for sheering, meat, production of race, &c., in the swine, for bacon, pork, generation, &c., *hoge*, the pres. tense of *hogen*, to delight. HOGSHEAD, the dutch *ogshood, ockshood*, in the same sense and seems as, *oecke's hood*; *q. e.* the summit of augmenting, in reference to vessels as holders of liquid, and thus as the most capacious of all liquor vessels as containers of that which is in habitual use for liquor, drink; *oecke*, the part. pres. of *oecken*, to increase, to make addition to, with which our *to eke*, is a same word; *hood*, head, top, summit.

"They fling up one of their *largest* HOGSHEADS; I drank it off, for it did not hold half a pint" *Swift*.

"They have a dance which the wenches say is a  
"GALLIMAUFRY of gambols, because they are not in't."  
*Shakesp.*

"Sir John affects thy *wife*,

——"Why, sir, my *wife* is not young,

——"He woes both high and low, both rich and poor;

"He loves thy \*GALLIMAUFRY, friend." *Shakesp.*

"The HOE, that plows not, nor obeys thy call  
 "Lives on the labours of this Lord of all." *Pope*.

\* That is, your house, your woman (wife); your table and all the convenience he finds with you, and which he is desirous also to share with you.

The daughter's complaint to the mother against the husband she has given her.

"Zyn hert is as ien turf  
 "Want hy en kan my niet *fymelen*,  
 "*Fymele, fymele, fymelen*;  
 "Al was't ook dat ik sturf." *I. Vos*.

*Femelen, fymelen*, is the same word with *wemelen* which seems as, *vram ijlen*; *wamme, womb*, and the french *femme* are a same word; *ijlen*, to inflame, to excite, to irritate. The *b* in *fumbler* is parergical, as in *tumbler*, which is the dutch *tuijmeler*, and in *to crumble*, the dutch *kruijmelen*.

#### A LUNCHEON;

something eaten cursorily between the regular meals. A thing known only among the easy listless classes of life; nobody hears of the labourer's or operative's *luncheon*. *Er luy inn! schie hoon! q. e. there, lazy one, cram! a perfect shame!* here, listless one! fill your guts! fy, for shame! and thus including the senses of idleness, quickness, cramming, and reproach, the true characteristic of this wanton repast, when viewed in relation to the scanty hard earned necessitous meal of the operative, taken for the sheer support of an ever occupied existence. The travesty has since served for the name of an eating for which no rule of social order had contrived one; of *luncheon*, *lunch* is familiar abbreviation; whence the verb *to lunch*. Of course the term, as designated by the form of the antient phrase, is in reference to days when the dinner time of all classes was at noon, and therefore not so urgently required as when the dinner time is as now at seven or eight o'clock. The original phrase sounds *luncheon*. The french say proverbially, *on ne peut pas diner deux fois par jour* (no one can dine twice a day),

where *diner* (to dine) is in the ground sense of that word as explained in *vol. 1. p. 234 of this Essay*; so that the phrase means, that two daily repletive meals can be of no service to any one, is not required by nature; is unnatural, and may be hurtful. *Breakfast*, from the nature of the term implies a short preparatory incipient meal, and *supper* as connected with *suijpen*, *soppen* (to sip, to sop) evidently a light one. *Luy*, *loy*, *ley*, lazy, idle, indolent, averse to labour, listless. *Inn*, the imperative of *innen*, to put in, to fill in, to take in, to fill up; *schie*, *schier*, sheer, complete. *Hoon*, *hone*, shame, infamy, disgrace. The term seems to have bewildered our principal etymologists; Minshew deriving it from the spanish *lonja*, the knuckle end of a ham! Skinner from the teutonick *kleinken*, a little bit; and Johnson (who defines it "as much bread as the hand can hold," from *clutch* or *clunch*!

"When hungry thou stood'st staring, like an oaf;  
 "I slic'd the LUNCHEON from the barley-loaf;  
 "With crumbled bread I thicken'd well the mess." *Gay*.

obs. The french *le gouté*, afternoon *luncheon*, refers to what we now call *tea-time*. They have no true term for a morning luncheon.

#### ▲ BODY;

a person; also any natural power; seems, *or bod hie*; *q. e.* there command here; there is that which bids, orders; and thus the human being, as that which alone is endowed by its creator with such quality or power; or *bod* (command) may be here as that which is the command (decree) of his Maker, and thus *mankind* as the distinguished being of the Creation; but the first given seems the true source of the term; *hie* here; *bod*, *gebod*, command, mandate, annunciation. But *BODY*, as that which holds; seems, *bode hie*; *q. e.* here domicile, place of abode, that in which the subject in point

*abides*; is kept; that which holds, contains, keeps. *The body of an ox*, it that which holds what makes the ox. *The body of a coach, a church*, &c., is that which holds, that for which a coach or a church is used, made, intended. *The body of the people*, as the mass of the people, is as that which holds and so makes to the eye of the beholder the mass of people in question. *The body of an argument*, is that which contains the argument, its essence, effect, proof. *This wine has no body in it*, that is, does not contain that which makes it wine, no spirit, no essence, no strength; *bode*, house, domicile, shelter, abiding place, that which contains. But *body*, as in *some body*, *nobody*, *is-person*, from the first above given source of the term. *A poor body*, is a poor person. *A dead body*, is a dead person. *A corporate body*, is that which rules, orders, commands in the place meant; the managing part of the community. *Bod hie* and *bode hie*, both sound *body*.

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“Tis a passing shame,  
 “That I, unworthy **BODY**, as I am,  
 “Should censure thus a lovely gentleman.” *Shakesp.*

“**NOBODY** sees me, what need I fear? The Most High  
 “will not remember my sins.” *Eccles.*

“There is, in the knowledge of God and man, this  
 “certainty, that life and death have divided between  
 “them the whole **BODY** of mankind.” *Hooker.*

“*Senex corpore, nunquam animo*; old in **BODY**, never  
 “in *mind*.”

obs. From the above *bode*, as abode, containing place, cover, we have our term *booth*. **THE DEVIL TAKE THE HINDMOST**; see *that article* v. l. p. 11. But a still more probable form of the original phrase, of which it is the disguise, seems to be, *t' hij d' evel te hecke, de hye innd m'hoest*; *q. e.* to him the mischief of the town gate,

is the getting out of breath and a cough into the bargain; in reference to some fat or elderly person; *hecke*, the town barrier; *hije*, panting; *hoest*, cough. A phrase of course regarding only the saxon period when all towns were barriered, though still holding good in relation to fortified places on the continent; and inferring the evil consequences of being behind in point of time; *te hecke*, sounds *take*; *m'hoest*, *most*. ALMANACK; the dutch *almanack*, which I take to be as *al maene hacke*; *q. e.* the cutting tells all that is intended here; the carving notifies every thing wanted to be known by this; and refers to that which originally was actually a carved or hacked staff or log of wood, the variously indented marks of which had each its proper signification, in relation to the known divisions of time; a day was of one kind, a week of another, a month, a year of others, and so on; and appertains to a period long previous to the substituted use of numerals and letters. Among the indigenous inhabitants of America, I believe strung pieces of wood are still used by way of chronological memoranda. *Al*, *all*, every sort of thing; *maene*, *maene*, advertises, makes known; *hacke*, the part. pres. of *hacken*, to cut, to make an incision; *h*, no letter. The word has been a matter of much research among the learned, and by most attributed to an eastern term signifying the progression of time, also enumeration. By Kiliaan it is derived from *al maene achte*; *q. e.* the observation of every moon or month; but an *almanack* relates not only to *moons*, but days, weeks, and years; or else how are we to know or identify them? is it not for these that we have recourse to the *almanack*, as much as for *moons* or *months*?

“ But the *log* calendars are the most ancient ALMANACKS properly so called. *Verstegan* derives their name from a saxon origin, *viz. al mon aght*, or the observation of all the moons. This (the one seen by Gruter at Rome) was *cut* in *elm*, though most are in *box*, and some few in *fir*, &c. Specimens of these

"logs may be seen in the British Museum." *Campan.*  
 "to the *Almanack* for 1839. p. 53."

obs. Does the term *log* in *log-book* as the sailor's journal of time and course refer to its once having at first been a mere wooden *tally* like the *almanack* of former days? A TIME-SERVING MAN; one always ready for any job that may indicate its being of use to him; seems, *er t'heim sie erve inge m'aen*; *q. e.* from within himself he sees that by what he is doing he may get property (estate) by it; and thus as one acting from selfinterest. *T'heim*, in secret, sounds *time*; *sie*, sees; *erve*, inheritance, property; *inge*, squeezing, the part. pres. of *ingen, engen*, to strain, to straighten, to compress; *m'aen*, hereby, therewith; *sie erve inge* sounds *serving*; *m'aen*, man.

"Trimming and TIME-SERVING are but two words for "the same thing." *South.* And our antiquated a *serf*, as a slave or bondsman of the land or estate in point, seems as *er sie erf*; *q. e.* there you see a part of the property, in him you perceive that which belongs to the land in point; and in fact with the land went also the slaves belonging to it in former days, they being considered essentially belonging to it. *Erf*, inheritance, estate.

"SERF, a slave employed in Husbandry." *Maunder.*

## SUMMER

(formerly *somir, somar, somre*); the dutch *somer*, held by Bilderdijk to be derived from *zo-en, zu-en*, as the german modification of *to-en*, to bring together, to bring forwards, and so to produce, as the verbalized *toe*, to, towards, in german *zu*; whence he presumes the terms *soo, zoo*, parcel, quantity, collection; *som*, some; *somme*, burthen, load, &c.. and thus as the producing season, that of bringing together, assembling,

in relation to the earth and its fruits. To me however the term appears as the phrase *so om er*; *q. e.* warmth comeround again; heat returned; in reference to the colder periods of the year; and thus *the warm season*. *So*, *soê*, the part. pres. of *so-en*, *soden*, to seethe, to come into heat; to ferment; a same word with *sieden*, to seethe, to become hot, and the source of our *sodden*, boiled; *siedend heet* is burning hot, and so is *sodigh*; *om*, round, about. And to *simmer*, as to make a hissing inarticulate sound previous to boiling, seems as *sie himme'r*; *q. e.* seething is heard there, bespeaks itself; *sie* the part. pres. of *si-en*, *sieden*, with which our *to seethe* is a same word; *himme*, makes a hissing inarticulate noise, hems, hums, the pot. pres. tense of *himmen*. But *summer* as the principal beam of the roof, that which collects and combines the rafters, seems in the true sense of that word, as, unaptly in my mind, explained by Bilderdijk in relation to the term as the season intended by it. So that in my view of the word, *a ho summer*, would be a tautological expression; but I take the adjective *hot*, as here used, to be *kott*, that which has turned out what it should be, productive, satisfactory, answering to that which nature intended it to be, the past part. of *hotten*, to answer the end, to turn out right; and *warm* in its place, would be as the contracted part. pres. of *waeren* (to insure the right, to answer or pledge itself for the object, view) *viz. waering*. *Warm*, in a direct sense is the dutch *waerm*; and *hot*, is the dutch *heet*; *nood* and *need* are a same word. WINTER, the dutch *winter*, seems, *w' in t' eer*; *q. e.* as the termination of that which was better; the end of that which was preferable; conclusion of what was rather had; in reference to the more genial seasons; *in*, over, concluded; *eer*, better, more desirable, more agreeable; *w', wie*, as, in any way. LANDLORD, as *the landlord of the inn*, seems, the dutch words, *die leyend loerd of t'hije inne*; *q. e.* this one watches anxiously after the reception of the traveller; he is the one that looks out sharply for the coming in of the



hard working man; *leyen*, *leyden*, *leeden*, to suffer, to feel for, to be in pain for, of which *leyend*, is the part. pres. and sounds *land*; *loerd*, the pres. tense of *loeren*, to leer, to look askew, to look hard after with the air of not attending to the object; *of*, off, from the place; *t',te*, to; *hije*, the travelling one, working one; *inne*, the receiving, the giving reception to. But LANDLORD, as in *the landlord of a house, of a farm, &c.*, seems, *die leend loerd*; *q. e.* he who looks sharply after the tenant, the one to whom the house or farm is let or lent; *leend*, the past. part. of *leenen*, to loan, to lend, to let, to accredit; and sounds *land*. *Lord*, in the usual sense, can have nothing to do here, and has been accounted for in another page of this Essay. *Bilderdijk* thinks *winter* grounded in *weenen*, to wean, and thus as the season of want or involuntary abstemiousness, which seems to carry a reflection both on human foresight and the order of Nature. Besides where is the analogy in sound? However the source I give above is merely as my view of the word.

"If *ye* lose one, ye can well tweine purchase  
 "Al light for *somir*, ye wot wel what I mene;  
 "Instede of blewe, thus may ye were al grene." *Chaucer*.

—————"And some ysong in clere  
 "Layis of love, that joie it was to here,  
 "In worshipping and praising of her \*make,  
 "And for the newe blissfull *somir's* sake." *Idem*.

—————"The irth was of such a grace,  
 "That it of flouris had plente,  
 "That both in *somre* and *winter* be." *Idem*.

"Oak, and the like true hearty timber, may be better  
 "trusted in cross and transverse works, for *summers*,  
 "or girders in binding beams." *Wotton*.

—————"After *summer* evermore succeeds  
 "The barren *winter* with his nipping-cold." *Shakeap*.

—————"If it be *summer news*,  
 "Smile to it before; if *winterly*, thou need'st  
 "But keep that countenance still." *Shakesp.*

OBS. *Like a cat looking in the bible*; explained in v. 1. p. 90. of this Essay, but which by a slight change, is made to bear an equally analogous and still stronger meaning; *lyck er guit lucking in t'hije by beul*; *q. e.* the rogue becomes a corpse (is frightened to death) when it happens that torture by the hangman is in addition to the sentence; when he hears the judge unexpectedly direct that the *question* should be applied before he is executed; and thus referring to the period when such cases were usual in this country. Hence the name of the *press-yard* at the Old Bailey in London, formerly the theatre at which those displays were made; now replaced by those of the solitary cells, a still more nefarious and lingering torment than that of being squeezed for a while upon the stomach, purposely drenched with water by the hangman. *Lyck*, corpse, dead body; also *like*; *t'hije*, to tormenting, torturing, and sounds *the*; for the other terms see v. 1. p. 90. *Hije*, and *hje*, are a same word, but belonging to either different periods of the saxon tongue; or else to different dialects of it.

"Such a presumption is only sufficient to put the person  
 "to the RACK or QUESTION, according to the *civil law*  
 "(of England), and not bring him to condemnation."  
*Ayliffe.*

\*Mate, companion; and seems as *m' hack*; *q. e.* that which chance has given, the one that accident has caused her to fall in with, and thus a guard for the female without regard to kind.

#### QUAINT

(*quainte, queint, coint*); strange, extraordinary, out of the way, unusual, also involved, complex, artful;

seems, *gement*; *q. e.* turned, turned round, aside, from the direct or straightway; the past part. of *wenden*, to turn round, to turn aside, with which our *to mind* is a same word. *A quaint speech* is a formal self-mannered oration; *a quaint dress*, a formal quaker-kind of clothing. But *quaint* is also used by Spenser in the meaning of languid, lingering, lifeless, vapid, and is then as the dutch *quent*, *quynt*, *gequent*, *gequynt*, worn out, lifeless, consumptive, the past part. of *quen*, *quynen*, and not as Johnson supposed a licentious use of the above explained *quaint*, by him in both senses derived from the latin *comptus*, adorned! *gem*, *gw*, and *ku* are a same syllable. QUEER; whimsically different from any thing else, strange, unknown, seems, *gewiere*; *q. e.* turning first one way then the other, going off from straight direction; and thus out of the way, unusual, not like any thing else; the part. pres. of *wieren* (with which our *to veer* is a same word) prefixed by the impletive syllable *gem* (*ku*); *a queer fellow* is one unlike, in certain respects, the rest of his fellow men. A QUIZ, a ridiculous person, absurdly out of the way; always used in a contemptuous derogatory sense; seems, *er gewijse*; *q. e.* mistaken manner, self-conceited habit, style of doing produced by wrongheadedness; *er*, *erre*, erring, erroneous, mistaken; *gewijse*, *ghijse*, guise, manner, way of acting; from which we have made *to quiz*, to ridicule, to expose the absurdity of the person in point. Johnson has not the term, but Wilcocke has, in his english and dutch dict. From the above *ghijse* we have our *disguise*, as out of the way manner of dress, altered appearance, concealed in regard to either person or professed sentiments. *Er*, either as *erring*, or as *there*, sounds *a* as has been repeatedly instanced in this Essay.

“ For clerkes (churchmen) saie we shullin be fain  
 “ For ther livelod to swette and swinke  
 “ And thei right nought us give again  
 “ Nether to ete ne yet to drinke;

"Thei mowe by lawe, as that thei sain,  
 "Us curse and dampne to hell'is brinke;  
 "And thus thei puttin us to pain  
 "With candles QUEINT and bell'is clinke." *Chaucer.*

"Now thei ben QUEINT and curious  
 "With fine clothe clad and servid clene  
 "Proude, and angrie, and envious." *Idem.*

"For QUEINTE aray, withoutin drede,  
 "Is nothing proude who takith hede." *Idem.*

"All full of colour strange and COINT,  
 "Uncouth and wondirfull to sight." *Idem.*

"You were glad to be employ'd  
 "To show how QUAINT an orator you are." *Shakesp.*

"As clerkes been full subtle and QUAINT." *Chaucer.*

"What is the efficient cause of a king? why surely a  
 "QUAINT question! Yeta question that has been moved."  
*Holyday.*

"I never saw a better fashion'd gown  
 "More QUAINT more pleasing more unmendable."  
*Shakesp.*

—————"I'll speak of frays,  
 "Like a bragging youth and tell QUAINT lies." *Idem.*

"And kindling new his courage seeming QUAINT."  
*Spenser.*

#### A DANCING MASTER;

in former days as he who got his livelihood by caperings and displays of agility, as does the stage dancer of the present day; the saxon knew of no hired teacher of such feats; *seems*, *er d'hans hinge*; *m'aest er*; *q. e.* upon this the fellow depends, there is that by which he is fed; *hans*, fellow; *hinge*, the pres. pot. tense of

*hingen, hangen*, to depend upon; *m' meê, mede*, by, with; *aest*, the pres. tense of *aesen*, to feed, to eat. THE CATHERINE WHEEL, as the inscription of the ale-house; now represented by the figure of a spiked wheel for the image of that by which St. Catherine suffered her martyrdom; *t'hije kuyte reyn wie hije ijle*; *q. e.* for the labourer (traveller) genuine strong beer, he that goes further is crazy; *kuyte*, ale, strong beer; *reyn*, pure; *wie*, the one who; *hije*, hies, goes on; *ijle*, is mad, foolish. THE RISING SUN, as the inn-sign so figured; *t' hije reyse inge*; *soen*; *q. e.* to the traveller distressed by the journey; comfort (alleviation): *reyse*, journey; *inge*, the part. pres. of *ingen, engen*, to be distressed (suffering); *soen*, propitiation, reconciliation

## A TURN-TIPPET;

one seduced by a present; by bribery; one who sells his conscience; *er taene tip bet*; *q. e.* there a present eclipses the understanding, head, mind; in this case profit bereaves of that which enables him to value himself; and thus a description of the degrading effect of bribery or avarice upon the natural character of the mind, and includes each of every of rank and station of life that is biassed by self-interest; judges and authorities who act from prejudice, interest, malice or revenge, in their decisions.

"Would it not be a pleasing and edifying employment  
"for some elderly TURN-TIPPET of our own era to show  
"the gradual refinement of corruption." *Brit. and for.*  
*Review. No. 18. p. 594.*

*Tip* and *top* are a same word in dutch and also with us, *the tip of the nose* is the *top of the nose*; and *top* is the summit highest part; the *top of the head* is the crown of the head, and figuratively the head itself. *To tip a man*, because ill-understood a seemingly slang-phrase,

is the sound sense or meaning of *toe tip er m'aen*; *q. e.* by what is done the due state of the mind of the one in point is at an end, and thus as the mind of one affected by value given, a present, a bribe. *Tip-top* is the mere alliteration of a same word, and means the very summit. *TIP-TOE*, Johnson says is the end of the *toe*, but I suspect it is as *tip t'hoe*; *q. e.* the top of all that we can conceive, literally the imaginary top of *height*, which in reality is endless; *to be on the tip-toe of expectation*, is to be on the utmost stretch of uncertainty as to what may happen. *To tippie* to drink strong liquor wantonly, to be addicted to liquor; seems, *toe tip eel*; *q. e.* strong drink to the utmost pitch, and thus drink to an unnatural degree, an extraordinary quantity; *eel*, strong beer, ale; and the phrase resounding into a combined verb we have used it as such. *To tip a wink*, to give a hint by the motion of the eyelids; seems, *toe tip er w'incke*; *q. e.* to the head that which alters its state, that which makes it fluctuate; puts it in an unnatural state of doubt, hesitation, in reference to the head of the one to whom the wink is given; *incke*, the part. pres. of *incken*, to go lame, to hobble, to go on unnaturally; the true effect of an unascertained hint; which *a wink* is. For the explanation of *taene*, see *TURNCOAT* (*v. 2. p. 214*) which is in fact an equivalent expression to *TURN-TIPPET*. *M'aen*, thereby, sounds *man*. *Taene* sounds *turn*. *TIPSY*, drunk; seems, *tip's hije*; *q. e.* head is suffering, labouring, out of order; *hije*, the part. pres. of *hijen*, *hyen*, to suffer, to labour. The substantive *tippie*, is the part. pres. of the verb from the transformed phrase, *toe tip eel* above explained. *TIPPET*, as the uppermost article of dress when used, is the above explained term in the phrase *turn-tippet*, but *bet* is there simply as use, service, advantage, and so as that which is of service to the top or upper part of the *person*, which with us at present, is the *female*. *Bet*, *bat*, *baet*, *boet*, and our *booty*, in the import of *profit* are groundedly a same word. And our term *a bet*, a wager,

is the same *bet*, in the sense of *stake*, *prize*, *booty*; *to make a bet*; seems, *toe m' hack er bet*; *q. e.* to that which chance may bring about there is also a prize; independently of the happening there is a certain profit for the one party or the other of the makers of the wager. *Toe m' hack* sounds to make, when that verb is pronounced broadly as at that time, and as a scotchman or frenchman would now.

"I no longer look upon lōrd Plausible as ridiculous for  
"admiring a lady's fine TIP *of an ear*, and pretty  
"elbow." *Pope*.

"The pert jackanapes TIPPED *me the wink*, and put out  
"his tongue at his grandfather." *Tatler*.

OBS. *To tip*, to tap, is also to touch by the *top* of  
"the finger or that which strikes or touches."

"A third rogue TIPS me by the elbow." *Swift*.

"Then TIPT their forehead in a jeer,  
"As who should say, she wants it here." *Idem*.

"When I saw the keeper frown,  
"TIPPING him with half-a-crown;  
"Now said I, we are alone,  
"Name your heroes one by one." *Idem*.

"He had also a TIPPET of fine linnen." *Bacon*.

—————"My fancy's still awake,  
"Thoughtful of drink, and eager in a dream  
"TIPPLES imaginary pots of ale." *Philips*.

"Welcome joy and feast,  
"Midnight shout and revelry,  
"TIPSY dance, and jollity." *Milton*.

"Where the fond ape himself uprearing high,  
 "Upon his TIPTOES stalketh stately by." *Spenser*.

"His pride was in piquette,  
 "Newmarket fame and judgment at a BET."

*Tippling*, the part. pres. of *to tip*, to bribe, as above explained.

#### A JACKANAPES;

an insignificant booby; a coxcomb; ridiculous person; seems, *er jacke aen ape's*; *q. e.* it is here as a monkey in a robe; the one here is just as much of a man as an ape is when you have put a coat on him; and thus implying a mere beast in human dress; a ridiculous figure, person. *Jacke*, robe, gown, jacket; *ape*, ape, monkey; *aen*, on; *'s*, is.

—————"Which is he?  
 "That JACKANAPES with scarfs." *Shakesp*.

#### HONEST;

conscientiously good; seems, *ho'n hest*; *q. e.* actuated from within by high feeling; that which is elevated aroused from within; exalted thoughts are the source of all done here; in reference to the person in point; *ho*, *hoog*, high indefinitely, exalted to the full extent admitted to our power of conception, of the mind bestowed on our nature; *'n*, *in*, within, internally; *hest*, *gehest*, the past part. of *hessen*, *hissen*, to actuate, to stir up, to set on, to excite. From which phrase combined, are also the latin *honestus*, the french *honneste*, *honnête*, and the italian *onesto*. It is in this sense we say, *he is a high-minded man*, and mean incapable of any thing low, dishonest; hence also the dutch *hoogmoed*, magnanimity, high-mindedness. *An honest action*, is an action produced by high feeling, in reference to the one who does it; and from its considerate and mentally re-



flective import the phrase can relate to no other than the human kind. "An honest man's the noblest work of God," that is, a man endowed with the utmost amount of high feeling is the grandest work of our Maker, as known to us here. The french say, *il lui a donné un recompense honnête* and mean, such a reward as the feeling of an honest man (mind) would suggest as proper. *Une fille honnête*, is a naturally decent young woman, such as she ought to be. *D'une naissance honnête*, of a decent family, from parents devoid of reproach, incapable of that which is unbecoming to the feelings of others. *Mihi et honestus et honoratus videtur*, he seems to me both honest and also valued (honoured) from being so (as such.) The nearest dutch synonym seems, *hoogmoedig*; *q. e.* high-minded; but which is also used in the deteriorating import of *assuming*, arrogant. From the adjective we have the substantive *honesty* (natural integrity) spelt by Chaucer *honeste* and *honestie*.

"Is this a thing to you that is HONESTE (*decent*)  
 "That such a boy shall walkin as him lest  
 "In your despite, and singen of such sentence  
 "Which is against your law's reverence?" Chaucer.

"So manly was this Julius (*Cæsar*) of herte  
 "And so well loved estately HONESTE (*propriety*)  
 "That tho his deadly woundis so sore smerte  
 "His mantel over his hippis cast he,  
 "For no man should yse his privite,  
 "And as he laid in dying on a trauince,  
 "And wist verily that ded shuld he be  
 "Of HONESTIE (*decency*) yet had he remembraunce."  
*Idem.*

## HONOUR;

natural integrity (purity) of mind and consequent identity of conduct in life, seems, *ho'n hou'r*; *q. e.* high

feeling is cherished here; that which is elevated is here that which is held dear; integrity of mind is that which is in esteem here; *ho*, as explained in *honest*; 'n, in; *hou*, *hour*, *houd*, favour, reverence, respect; unless *hou*, is as *houd*, held, kept to, and perhaps it is; and then the phrase would be, *integrity is that which kept up to here*. *A man of honour*, is a man observant of integrity (social fitness.) *Upon my honour*, by the respect I have for that which I feel to be becoming (proper.) *Honour thy father and thy mother*, be true to that which natural feeling tells you is due in regard to them from you. The latin *honor*, *honor*, italian *onore*, and french *honneur* are the above combined phrase, as well as our own term. *Honos est premium virtutis*, social reverence (respect) is the reward of integrity of conduct. *She honoured me with a visit*, by her visit she did that which my feeling told was respect to my social character. But *honour*, in its artificial and analogical sense, as rank or privilege bestowed from elsewhere than from the hand of nature, has no other relation to the import of the word than that of *letter*, and has been heraldically applied to a department with which it has no rational or natural connection; for *honour* as rank or privilege, may be conferred by the vile upon the vile, by the base upon the base; of which the history of all ages will afford but a too abundant testimony, without recurrence to that of any particular period. *Honos auribus sit*, let only that which is proper for the hearer be said.

"Well ye wote (*know*) that men call HONOUR the  
"reverence that man doth to man." Chaucer.

obs. The dutch equivalent for *honour* is *eer*; *q. e.* honesty, probity, decency; and seems as, *ee'r*; *q. e.* rule there, law there in reference to *nature* and thus as the standard fixed by nature for the conduct of man;

*ee*, rule, eternal course or order of nature, and in this sense *ee* is used for rule, order; 'r, *er*, there.

I COULD MAKE NEITHER HEAD NOR TAIL OF IT;

I was puzzled, undecided, in doubt; in reference to what should be done; seems, the literal echo of *hys koud make*, *naê hys seer heet*, *noê 'r t'ee'l*; of *hiet*; *q. e.* vexing brings on coolness, after violent teasing, there is an inclination to form a new connexion, it says, let us be off, separate; quarrelling induces coldness in regard to the source of it, a sharp contest serves as an invitation to another companion; tells us to part; and thus a warning to the ill-humoured one of the couple in point, but carrying with it the sense of indecision in the other as to the executing of that which the moment of anger suggests; and thus infers a lingering state of uncertainty along with the sense of the ultimate necessity of doing what must be done. *Hye*, as repeatedly explained above; *koud*, cold, indifferent, unfeeling; *make*, makes; *of*, off, part from, separate; *ee*, marriage; *t'*, *te*, to; *'l*, *el*, other; *hiet*, commands. In literal expression the travesty has no rational import, but carries in use an inherent true sense.

TO PLAY THE DEVIL'S TATTOO;

to beat or move unmeaningly the leg or hand, as people are apt to do when they are thinking of that which worries them more or less; seems, *toe pleije die, d'eevel's tuyte t'uw*; *q. e.* to make you do what we see, unhappiness must be inspiring you; to cause this motion, you must be attending to some uneasiness passing in your mind, you are giving way to disagreeable reflections. *Toe*, for, to; *pleije*, the part. pres. of *pleijen*, *pleghen*, *pleegen*, to play, to perform. *Die*, this. *Tuyte*, the part. pres. of *tuyten*, *toten*, to breathe into, to whisper in the ear, to inspire; but in the phrase of *to beat the tattoo*, as an order for the soldier or garrison to retire

to their quarters, to come home for the night, the words are the command of the officer to the bugle-man or trumpeter, and seem as, *behiet de tuijte t'uw; q. e.* order (bid) the sounding (bugling) "to home, to your quarters!" *Tuyte*, as the part. pres. of *tuyten*, to sound the horn, bugle, trumpet. *T' uw*, to you, to where you live, in french *chez vous*; and we say, *he came to you*, in the import of, he came to where you live, to your house or home. *Behiet*, the imperative of *behieten*, *beheeten*, to order, to command. *Tuyten*, is the verb of *tuyt*, *tote*, bugle-horn, horn, the point of the horn, that by which it is displayed. *Behiet*, sounds *beat*; *tuyte t'uw*, *tattoo*.

"All those whose hearts are loose and low  
 "Start if they hear but the TATTOO." *Prior*.

#### HE IS NOT OUT OF THE WOOD YET;

he has not got through his difficulties, embarrassments, sorrow, grief; a well known expression among all classes of society; seems, *hy is noodt houd af de woed j'heet; q. e.* he is distressed, keeps aloof; grief still masters him; he is pinched, keeps alone, sorrow still gets the better of him; a sense we intend when the expression is used; for what we mean is, I see by his conduct the one in question has not surmounted even yet the grief which affected him. *Noodt, genoodt*, the past part. of *nooden*, to distress, to straighten. *Houd af*, the imperative of *af-houden*, to hold off. *Woed*, third pers. pres. of *woeden*, to be affected in the mind; to sorrow, to grieve, to madden, to vex, grounded in *wee*, woo, wo, the interjection of grief, sorrowing, whence the latin *vae*! *Vae mihi*! woe to me! *Wee* is also used by the dutch as the direct term for grief, pain of either mind or body; whence *weenen*, to whine, as well as *wond*, wound, as that which is painful; a *wounded mind*, is an afflicted mind; to *wound* is to afflict, to inflict pain. *Wail*, to *wail*, to *bewail*, as to lament,

or grieve for, belongs to this source. *To woo*, to court; to make love to, *to sigh to or for*, is another direct derivative of the above *wee*, woo; to *woo a woman*, and to court or sigh for a woman; are equivalent expressions. *Wounde*, was formerly used by us as infliction, affliction, plague, and thus in the ground sense; *the ten woundes of Egypt*, was as the ten plagues, curses of Egypt. We had also once the terms *wode*, *wood*, in the import of the dutch *woed*, as above given, and likewise *to woden*, as to rave; *j<sup>e</sup>*, *je*, still, ever; *heet*, commands; but *heeten* has both the import of *to master*, be in a fury, to rage; and also of to ferment, and either sense will do here.

"Wo is me for my *hurt*, my wound is *grevious*."  
*Jer. x. 19.*

"We cannot fight for love, as men may do;  
"We should be woo'd, and were not made to woo."  
*Shakesp.*

"Winds do rage as winds were wood." *Tusser.*

"On their rusty bits did champ as they were wood."  
*Spencer.*

"Vices <sup>1</sup>woden to destroyen men by wound of thought."  
*Chaucer.*

"And if so be my lady it refuse  
"For lacke of ornate speche, I would be <sup>2</sup>wo  
"That I presume to her to writin so." *Idem.*

"Your princes errin, as your nobles dothe;  
"Quoth tho Cecily in a <sup>3</sup>wode sentence." *Idem.*

"Lo he (*the judge*) dissimuleth here in audience,  
"He starith and <sup>4</sup>woodith in his advertence." *Idem.*

"I praise no woman though she is <sup>4</sup>wode,  
"That givith herself for any gode." *Idem.*

"And eke as helpe me God withal,  
 "I trowe it was in the dismal  
 "That was *the ten woundes of Egypt.*" *Idem.*

"The prince, unable to conceal his pain  
 "Gaz'd on the fair  
 "Who caus'd his care,  
 "And SIGH'D and look'd, SIGH'D and look'd,  
 "SIGH'D and look'd, and SIGH'D again." *Dryden.*

<sup>1</sup>Rage, are mad. <sup>2</sup>Sorry, grieved. <sup>3</sup>Angry, spiteful. <sup>4</sup>Storms  
 like a blackguard political judge in his summing up. <sup>5</sup>Courted.

#### TO TRANSMOGRAPHY

(TRANSMOGRIPHY); a true and sound sense) although unmodish, verb in the import of to transform, to metamorphose, to change from one state into another in appearance; seems, *toe transse m' hoê grave* (*gerieve*) *hye*; *q. e.* the labourer digs out (fits out) the land in point into a trench with a mound; by the work of the spade it is turned into a ditch and bank; in reference to the land; and thus the true description of the rise of all *towns* in the days referred to; formerly *towns* were as such by ditch and mound (mount) and their consequent gates and barriers as outlets; and still are so on the continent. By some (Boyer's dict.) the word is spelt with an *ra*, by others (Maunder's dict.) with an *ri*; *toe*, into; *transse*, trench, ditch; *m'*, *meê*, *me* with; *hoê*, the contracted part. pres. of *ho-en*, *hoghen*, to make high, to build up; *grave*, the pres. tense of *graven*, to dig out, the verb of *graf*, ditch, grave; *gerieven*, to suit with, to fit up with, the verb of *gerief*, accommodation; *hye*, labouring, also working man. From *transse*, *trensse*, we have our *trench* and to *trench*, to dig up, also *trance* as the passing from one state into another, from life to temporary death; hence also the french *trancher*, and our *trencher*, as that upon which

our food was formerly cut; and the latin its *trans*, across, from hence to thence; from one place to the other. The preposition or adverb *toe* preceding in the original form of the expression, has caused it to be travestied into a verb, and used for such, as in many other similar instances. The verb is formal and *antiquated* but not *ludicrous* as usually supposed.

## THE BULL AND MOUTH;

(for preface see p. 78. art. CROSS KEYS, and p. 78) : *t'hije bulle hande m'hou's*; *q. e.* to the traveller a warrant of accommodation, together with respect; to the tired one an authority that supplying his wants is to be found here, along with attention; *bulle*, warrant, patent; *the pope's bull* is the pope's authority for acting; *hande* the part. pres. of *handen*, to present to, to supply with; *hou*, *houn*, *hou'd*, good will, attention, respect; *m',meê*, *mede*, with; *m'hou's*, sounds *mouth*. The above sign is by some whimsically interpreted as the travesty of *the Boulogne mouth*; but where is that? *the Boulogne harbour*, we know of, but the *river Boulogne* is yet to be discovered. Besides how is *bull* and to be found in the term *Boulogne*? THE FINE APPLE; *t'hije pyne*, *happ eel*; for the one suffering from travelling (hard work), let ale be taken; for the tiring one a sup of strong liquor is the thing; *pyne*, the part. pres. of *pynen*, to be in pain, to pine; *happ*, the imperative of *happen*, to take, to catch, to snatch; *ale*, strong liquor. THE WHITE BEAR, *t'hije w' hite, bere*; for him who works hard, beer; for the hard working ale is the best thing; the words have been already explained; *bere*, beer, sounds *bear*. THE BUSH INN; *t'hije bij u hische, inn*; when tiring, self whispers, go in; to the tiring one his own feeling tells him it is time to desist and go in to refresh; *u*, you, self; *hische*, whispers from within; *inn*, the imperative of *innen*, to go in, to rest, to repose. THE SWAN INN; *t'hije s'waê'n, inn*; to the traveller, should the leg give up

(fail), let him come in here; if the journeying one feels his leg becoming torpid (deadening), let him come in here; *waê, wade, waeye*, calf of the leg, the part of it where fatigue is felt or perceived, and as regards its use the leg itself; 'n, in, at an end, done up, ended. THE ADAM AND EVE; 't *hije adem, hande heve*; breathing becomes laborious, relief is at hand; breath exhausting, that which will restore it is ready to be supplied here; *adem*, breath; *out of breath*, is coming to an end in regard to power of action; *heve*, elevation of spirits, restoration of animation; also nourishment, food. The dutch spell *Eve, Heva*. THE GEORGE AND DRAGON; 't *hije je hoore je, hand drage onne*; q. e. to the travelling one something or other is always necessary, competent attendance is at hand here; to the traveller when tiring either rest or refreshment is wanting, proper attention will be paid to him here. THE WHEAT SHEAF; 't *hije w'hiet schie af*; to the traveller who orders, the thing is done at once; what the traveller directs is done in a trice; *hiet*, orders; *schie*, entirely, also quickly; *af*, off, done with, done. THE BELL SAVAGE; 't *hije bij eel's have ee je*; q. e. to the traveller along with ale any thing else is always here; for the tiring one any thing that is to be had may be got here as well as strong liquor; *have*, substance, that which is substantial, solid; *ee*, ever, always; *je*, something; so that *have ee je*, is always something substantial; by some the sign is deemed to be the french *belle sauvage*, in reference to some imaginary wild beauty, but I never heard of her or of those who saw her; besides, why make her the sign of an english inn? a sheer fancy from corresponding sound of words. THE STAR; 't *hije staê'r*; q. e. for the tiring one assistance; for the traveller accommodation here; *staê, siaede, stade*, stead, support, a place to stop at, a position. THE BLACK BEAR; 't *hije bij laecke, bere*; q. e. for the traveller when he is exhausting beer is the thing; for the impairing traveller strong liquor is what is wanted; *laecke*, leaking, impairing, consuming, wasting, the part. pres. of *laecken*, to leak, to lack,



o be deficient; *bij laecke* sounds *black*. THE BLACK HORSE; *t'hije bij laecke hoore's*; *q. c.* to the traveller who is wasting there is something necessary; for the impairing traveller that which is requisite is to be had here; *hoore*, the part. pres. of *hooren*, to behove, to belong to, to be proper or requisite. THE BALD FAC'D STAG; *t'hije bald vest staë egge*; *q. e.* to the almost knocked up traveller stopping is a revival; to the nearly stand-stilled traveller, a place to repose in is an excitement to go again; *bald*, almost; *vest*, *vast*, fixed, at a stand-still, sounds *fac'd*; *staë*, the part. pres. of *staen*, to stand, to stop, to come to a pause; *egghe*, the part. pres. of *eggen*, to egg, to excite, to put a edge to, to sharpen. THE KING'S ARMS; *t'hije gehinge's, harre 'm's*; *q. e.* to the tiring the recollecting that reposing in some place is requisite is a matter of course; to the travelling the coming in to the mind that he must stop somewhere is that which must be, that which is; *gehinge*, the part. pres. of *gegingen, gehengen*, to remember, to recall within (*see art. KING in this vol.*); *harre*, the part. pres. of *harren*, to abide, to remain, to take up an abode; *'m im, in, in, in, at*. THE BLACK SWAN; *t'hije belack's waë'n*; *q. e.* to the traveller a temptation, is he is leg-tired; this a tempting place to the leg-tired traveller; *belacke*, the part. pres. of *belacken*, to allure, to ensnare, to entrap; *waë*, as above. To the above and those given at the articles CROSS KEYS and DANCING MASTER are so many more confirmations of the statement made at the head of the first of these articles; and that the various and otherwise unaccountable pictorial enigmas suspended at our inns, are the true representations of that which is inferred from the literal sound-sense of the original saxon inscriptions over the *beer or ale-houses* now called *inns*. What else could have suggested such irrational and unimaginable signs as the *cross keys, the bull and mouth, &c.*, not even if *bedlam* was let loose, and its inmates the devisers of them.

## A CLUB;

in both the customary senses of that term; appears to



AGOG; as the adverbial term for a state of curiosity, expectancy, excitement; seems the dutch *er gehoge*; *q. e.* there desiring, expecting, exaltation, excitement, the part. pres. of *hoghen, heughen*, to exult, to be in a state of exaltation, delight, excitement; prefixed by the completive adjunct *ge*. Johnson says the term is of uncertain etymology, but that it may be the french *à gogo*, as used in the phrase *vivre à gogo*, to live in clover, in a state of abundance and prosperity, but that's our own term in a french dress.

"In which the saints are all AGOG  
"And all this for a bear and dog." *Hudibras*.

A DAISY; the flower known by that name; seems, *er d'heye's kie*; *q. e.* the time for working is come; this is that which announces the spring as the reviver of field work which the foregoing winter had impeded; and thus as the flower which serves as a signal for the renewal of interrupted employment to the cultivator of the land. *Heye, hye*, the part. pres. of *heyen, hyen*, to labour, to work.

"When DAISIES pied and violets blue  
"And lady-smocks all over white,  
"And cuckow-buds of yellow hue  
"Do paint the meadows much bedight." *Shakesp.*

PROMISES ARE MADE LIKE PIE-CRUST TO BE BROKE;

in literal form expressing that which could enter the head of no rational being, but a well-known saying, and when used meant as a jocular evasion of reproof for some detected falsehood; but is in truth, like so many other of our literally unaccountable sentences, a travesty of a sound sense original form; which seems, *pije roeme misse's; haere mede lyke pye kroest, toe bije broke*; *q. e.* the vaunting of the priest is false; the friar as well as the priest swill strong liquor, the pen-

alty (fine, payment) falls upon the industrious one; the bragging pretention of the parson is all stuff; both he and the monk are swiggers of mead (habitual drunkards,) it is the husbandmen that has to pay the piper for them. *Pye*, capuche, cowl, and *haere*, haircloth, (in french *cilice*) are the distinguishing ensigns of *the priest* and *the monk*, and thus the types and personifications of each, have been explained in the other volumes of this Essay; and so has *mede*, as the rum, brandy, strong liquor of the saxon day; when *mede hof* (mead house) was the equivalent of our modern *ale-house* or *beer-shop*; *roeme*, the part. pres. of *roemen*, to vaunt, to make a fuss about a thing; *misse*, amiss, false, mistaken, wrong; *lyek*, *lyk*, in the same way, as; *kroest*, swills, tipples, drinks to drunkenness, the pres. tense of *kroesen*; *bije*, bee, the industrious one; *broke*, penalty, fine, mulct, forfeiture. From *roemen*, to bray of, to make a noise about, we have our *rumour*, the latin *rumor*, and the italian its *romore* (noise). Travesty and original sound exactly alike.

"I eat the air, *PROMISE-crammed*; you cannot feed "capons so." *Shakesp.*

obs. The literal disguise is analogous to the sound sense of the original in as far as the priest and monk are there represented as breakers of their professional vows, by becoming idle drunkards at the expence of the community, of which they ought to be the guardians and examples; but is the honest phrase of the monk hating heathen saxon. Nor could so profligate and dishonest a saying have crept into use in rational society but by such means. A JACKDAW, of which DAW, is the ellipsis as *ass* is of *jack-ass* (see v. i. p. 158); seems, *er j'hacke d'aume*; *q. e.* there is that which is ever hacking (pecking into) the ground; in reference to the search for worms its natural food; *hacke*, the pres. of *hacken*, to hack, to break up, to chop; *aume*, *oume*, ground, land, field. A CROW; seems, *er kraeiye houme*;

*q. e.* there a breaking up of carrion (the entrails of dead animals); in reference to the worms and maggots in them; *kraeye, koreye*, guts and garbage of dead beasts; *houwen*, to hew, to cut. A ROOK; seems, *er rum hoecke*; *q. e.* there he hooks (fishes) up that which was at rest in the ground, and thus in reference to the worm that has its abode there by nature. Johnson's etymologies of these three terms are of a very different kind; but to me they appear whimsies. However any one that chooses can judge for himself that has his book. *Je, j*, ever. *J'hacke d'houwe*, sounds *jackdaw*; *kraeye houwe, crow*; *rum hoecke, rook*.

## A PAIR OF TWEEZERS;

in the usual meaning; seems, *er by er af t'um hijse'r's*; *q. e.* but what is there you have the means of taking away; by this, there parting takes place; with this mean you can get rid of that which you wish or intend; now used simply in reference to stray hairs on the face; *af*, off; *t', te*, to; *um*, you; *hijse*, the part. pres. of *hijsen* to cut away, extirpate; thus as cutting away, or off, parting from; *'r, er*, there; *'s*, is. The literal phrase cannot have been at first in that form, for it expresses a single tool, not two as the plural *tweezers* and *pair* would make it. *B* and *p* interchange in sound, so that *er bij er*, sounds a *pair*; *t'um hij, twee*; *'se'r's, zers*.

## TO BUILD CASTLES IN THE AIR;

to forge improbable prosperity in the mind, to fancy improbable, if not impossible, events; seems *toe be-ijld keye aes t'ijle's*; *inne de erre*; *q. e.* a complete devotee to idleness the fool becomes the prey of whims (idle fancies,) wrongheadedness takes possession of him; entirely devoted to laziness the weak-headed one is eaten up by his imagination and full of wanton ideas. *Toe*, quite; *be-ijld*, the past part. of *ijlen, ijdelen*, to idle away, to do nothing useful; *keye*, weak-minded;

*aes*, prey, food; *jile*, the part. pres. of *jilen*, to be in a wrong state of mind, to be crazy; *iane*, comes in; *erre*, error. Original and travesty are alike in sound and sense. *To buikd*, in its proper import, is the dutch *beelden*, to imagine, and *to build* is to follow the plan (design, scheme, fancy) intended by him for whom the work meant is to be done or of him by whom it is done.

"These were but like CASTLES IN THE AIR, and *men's* "*fancies* vainly imagined." *Raleigh*.

OF, OFF;

the dutch *af*, *ave*, in the same import, grounded in the verb *aven*, to go away, to depart, to decrease, to descend, whence their *avend*, the german *abend*, and our *evening* as departing day, light, sun. *Evening* is as *avening* the old participle of *aven*; *a* and *e* interchange, *aeten*, *eten*, *eeten*, and our *to eat*, are a same word. Here also belongs *aver*, *over*, *over*, as departure or distance from the point in question; *over head*, is beyond the head, above the head. *Of*, *off*, in all its uses in our language will be found to imply a sense analogous to away, departing from. *He spoke of you*, he spoke away from you about you. *Be of good cheer*, be as proceeding or coming from good cheer, and thus cheerful. *A bit of a rogue*, a bit or part coming from a rogue. *Of a same stock*, from out the same stock. *To dine off meat*, to dine from meat, and *from* is as the dutch *ver-om* far or parted all round, in any direction of surrounding space, indefinitely. Let *of*, *off*, be tried, and it will in all cases, where it is not a travesty, be found analogous to import carried by *aven* as explained. See vol. 2. p. 227. l. 11. *ab infra*.

TO QUARREL WITH HIS OWN BREAD AND BUTTER;

to outrage his patron (benefactor); seems, *tee quab*

*rolle*; *wijs hie's houw'n bereed*; *end bot t'eer*; *q. e.* have done with all bad languages, show that respect has taken its place in you, have done with the part of the fool, have done for good and all; and thus as a wholesome advice to some display of thoughtless intemperance of speech towards one on whom the other depended for his bread. *Toe*, done with, ended; *quaê*, *kwaê*, *kwaed*, *quaed*, bad; *relle*, the part. pres. of *rellen*, to rail at, to abuse, to rattle away; *wijs*, show, demonstrate; *hie*, here; 's, is; *houw*, respect; 'n, in; *bereed*, *bereyd*, ready, prepared; *end*, finish; *bot*, fool, blockhead; *t'eer*, from henceforward. The expression is homely, but well-known to all classes with us; in literal import nonsense. The dutch term for *bread and butter* is *boter-am (ham)*; also *boter-brood*. *Bereed*, sounds *bread*; *end*, *and*. *Butt*, as in the expression *he nas the butt of the company*, the fool or jest of the rest is, I suspect the above *bot* (fool) object of fun, ridicule.

## DORMER;

the ellipsis of *dormer-window*, as the window above the other, the top window or range of upper windows; seems, *d'hoer mē'r*; *q. e.* the higher of the others there; the upper of those that are there in the same building (front); and thus the upper windows of all in a house; *hoer*, higher, upper, the comparative of *hoo*, *hoogh*; *m. meê*, *mede*, with; 'r, *er*, there. Bailey has the word, but no etymology; Johnson confounds it with *dormant*; and has also made a like mistake in regard to *DORMOUSE*; which he says is as *dormô*, I sleep, and *mouse*; and what mouse does not? The word seems to be as, *die hoore mos*; *q. e.* for this moss is required; in reference to its nest or dwelling. The *dormouse*, is of the *squirrel*, not of the *mouse* kind. And *dormant* in reference to *window*, is a fixed window, one that does not open or shut, as in some old churches and prisons, and thus one that is never moved

by opening or shutting, and has no relation to any material. *Dormaunt* in relation to table (board); seems, *d'hoore maë aen't*; *q. e.* that which the stomach requires is upon it; all that the appetite can desire is here. *Dormant* in regard to *muster* or other public arrangement, seems, *d'hoore m'aen te*; *q. e.* these (those who are) required are here; are here as they ought to be, and has no relation to *private* as Johnson supposes. *Hooren*, to belong to, to be necessary, to be required by; *mos*, moss; *maë*, *maeghe*, maw, stomach; *aen*, on; *te*, to, present. *Private* is no epithet for *muster*.

"Woe was his coke, but that his saucis were  
 "Poinant and sharp, and redy alle his gere,  
 "His table DORMAUNT in his halle alwey,  
 "Stode redy covered all the long dey." *Chaucer*.

"There were other DORMANT musters of soldiers,  
 "throughout all parts of the realm, that were put in  
 "readiness, but not drawn together." *Bacon*.

"I can insure his anger is DORMANT; or should he  
 "rouse, it is well &c." *Congreve*.

"Which lies as it were DORMANT." *Grew*.

"Not a lion rampant, but rather couchant and DORMANT."  
*Brown*.

"Old DORMANT-windows must confess  
 "Her beams." *Cleveland*.

#### A PAIR OF SPECTACLES;

seems, *er by er af spie eck t'eeckel's*; *q. e.* by this there the point of a spike is an acorn; by this the point of a nail becomes as an acorn, in reference to size, appearance. *Er by er af*, are terms we have repeatedly explained. *Spie*, spike, nail. *Eck*, edge, point.



*Eeckel*, acorn. 'S, is, is. *Er by er*, b commuting as every one knows with p, sounds a pair; t', te, to; *spie eck t' eeckel's*, sounds *spectacles*; a term which in this sense has no singular except in *spectacle-maker*, and *spectacle-case*. *Spectacle*, show, exhibition, sight, has nothing to do, in point of etymology, with the above term. The dutch for *spectacles*, is *bril*, *brill*; the italian *occhioli*; the french *lunettes*; all terms which have no relation in point of source to the word *spectacles*.

## A FEW;

an indefinitely smaller part than the whole; less in size and number than all; seems, *af hurne*; q. e. a slice from; a cut off, a cutting off; and thus an indefinite portion of that whence detached; the component of an integral. In fact a substantive, though used in some cases as if an adjective. The expression of *a few broth* is common among country-people, in the import of *a little broth*, a less portion than the whole that has been made; and here, however rustic in present usage, is in its true and sound sense. *A cart load of turnips* out of a field of many acres of them, is relatively *a few turnips*; but if bought by a cook for to use in the kitchen, it is then, relatively *a great many*; as she could not say she had bought *a few turnips*, though the owner of the field who has sold the *cart-load* might, I have sold only *a few*. *A peck of cherries*, from an orchard of them, is *a few cherries*, but for a man to eat, *a great many*. Johnson derives the word from *feo*, but don't say what that is. The french *peu*, is a same word, and probably also the latin *paucus*, and italian *poco*. The scotch *feu*, as the tenure of a share of the land belonging to a superior, a holding by a reserved rent a portion of the lord's entirety of estate, is evidently a same word with the above phrase. *Af*, off, from, away; *hurne*, *haume*, *houme*, the contracted part. pres. of *hurnen*, *houwen*, to cut; h, no letter; *af hurne* is *a furve*, and dialectically *a*

*few*; *hew* and *our hew* are a same word, and the terminal *e* has no sound; *few* of old was spelt *fewe*.

"FEU the tenure by which lands are held of a superior lord." *Maunder*.

#### RELIGION ;

as in *natural religion*, is the inborn consciousness of a first cause, and consequent awe and devotion; seems *rije lyge je ho'n*; *q. e.* inherent order belongs to something beyond our ken; established regulation is due to one above our knowledge, to one unseen by us except in the display of the Universe; inferring the naturally consequent feel of admiration of, responsibility towards and submission to the unseen Author of all; without relation to outward form of worship as the display of such feeling, and thus simply innate consciousness of what we are, and what he is to us, and consequent responsibility to him. *Rije*, order, rule, arrangement, the substantized part. pres. of *rijen*, to regulate; *ligge*, the pres. pot. of *liggen*, to belong to, to rest upon; *je*, some one, also something; *ho*, indefinitely high, beyond view or conception; *'n*, *in*, in. The phrase sounds *religion*, *rije* sounding *re*, as has been already explained. *Liggen* in german is *ligen*, with one *g*. The source attributed to the term by others, is the latin *religare*, to bind, and thus implying *an enforced principle*, instead of the naturally consistent feeling within the rational being, which in truth it is. Besides how is the word *religion* to be constructed from *religare*, even in point of form? where the *i* is also *long* instead of *short*, as in *religio*? If such were the true source of the term, Cicero's expression of *religare aliquod religionem* (to bind a matter by oath, conscience, word) would be an absurdity; *a binding by a binding*! The greek *eusebia* (religion) seems as *eu*, honestly, rightly, duly, and *sebein*, to cultivate, to attend to, to reverence,

and thus simply to act in all things according to conscience, internal dictation. In the phrases, *chinese, catholick, mahometan, greek, lutheran, protestant religion, &c.*, it is simply that admitted by the respective governments as that of the state and inhabitants ruled by it, and thus the one politically encouraged and supported by them, in church establishment and form of worship, but without relation to individual way of thinking. OATH (formerly *othe*) ; seems the dutch *eed*, in the same sense ; probably grounded in *ee, echte*, law, (also marriage), whence *echten*, to bind ; and thus *a legal binding*, a bond lawfully attested ; *oa* interchanges with *ee*, our *wood* (the plant which produced the ancient blue) and the dutch *weed* are one word. The dutch term for *religion* is *godsdiens* (service of God), in ground sense acting according to the dictates of the conscience had from the one that made him. The french say, *mettre une fille en religion*, in the technical sense of to make a girl a nun, and thus to devote her specially to the service of the Deity, interestedly or superstitiously, overlooking that for which she was intended by nature.

“ One spoke much of right and wrong,  
 “ Of justice, of RELIGION, truth and peace,  
 “ And judgement from above.” *Milton*.

*Natural religion* ; innate consciousness of a first cause, independently of institutional formula or worship ; seems *natuur, al rije ligge je ho'n* ; *q. e.* nature, with all the order of things belong to something beyond our conception, to a cause above our present means of knowledge in reference to our present state. *Nature* ; see p. 49 ; the rest of the phrase as explained in this article.

“ Tant qu'on ne donne rien a l'autorité des hommes,  
 “ ni aux prejugués des pays ou l'on est né les seules  
 “ lumieres de la raison ne peuvent, dans l'institution  
 “ de la Nature, nous mener plus loin que la RELIGION  
 “ NATURELLE.” *Rousseau*.

## A WETHER;

a gelt or stoned ram; that which is used for food, the mutton of this day; the dutch *weder*, in the same sense; (an indisputable instance of the dialectical identity of the *d* and *th*). Decided by Bilderdijk to be the antiquated *weer*, now surviving in the phrase *weernats-sop*; *q. e.* goat soup (literally, goat's juice with a sop, bread); now supplanted by *mutton-broth*, the *sheep* having, in the course of social refinement, replaced with us the *goat*, whence *wether* is now used for a castrated ram, and *weer* seems an original term for *male*, in gothick *wair*, *weer*, in latin *vir*, the male of the kind referred to; *vir gregis caper*; the he-goat is the genitive of his flock. *Wermolf* was a former term with us for a *manwolf*, and *wergeld*, the penalty for killing a man.

"Lo Troilus, men saine ful harde it is

"The wolf ful, and the WETHER whole to have;

"That is to saine, that men ful oft iwis

"Mote spendin parte the remnant for to save." *Chaucer*.

TO FALL OUT; to happen, to take place; *toeval uit*; *q. e.* chance (accident) at an end; and thus a *certainty*, a thing that has taken place, in literal import it has not such sense, nor ever can; *to fall* is the dutch *vallen* in the same import and has no inherent relation to chance. *Toeval*, accident, chance; *uit*, done with, at an end. *To fall out*, to quarrel, seems, *t'u fael uit*; *q. e.* utters to you a failing, tells to you your fault; *fael*, failing, fault; *uit*, the pres. of *uilen*, to let out, to utter; *t'u*, to you.

## A WIGHT

(ISLE OF WIGHT); the dutch *wight*, *nicht*, which in the first case seems, *er w'heet*; *q. e.* there one who speaks, there a being who has the gift of speech, and thus a human being, as distinguished from the beast to which speech has not been allowed by the author of

both; *a wight*, a child, boy, man, person, is a lately disused term in that sense; *heet*, the third person pres. of *heeten*, *hieten*, to speak, to call by name, to say, to bid, is represented in sound and sense by our old *hight*, to *hight*, and to *hete*; so that *heet* is, calls, speaks, talks, names, and in a præterite sense *named*, called, as the past part. of *heeten*. But when used in the import of *quick*, *nimble*, it is as, *wie heet*; *q. e.* like or as if said and done; as spoken and off; in relation to the time the mere utterance of the word takes up; and thus in the sense of our phrase *no sooner said than done*, no interval, no delay between the saying and doing of it; and so the least of time, the shortest of all periods, the type of celerity; hence the french *vite*, quick, and *vitesse*, quickness. WHITE-HALL, as the building well known in our capital by that term, seems, *wite* (*wete*) *halle*; *q. e.* the palace of wisdom, science, prudence, talent, knowledge, *wit*, which last term is the same word with *wit*, *wite*, *wet*, *wete*, *wete*, intellect, knowledge, power of mind, sense, judgement, faculty; to *wit*, let it be published, made known, is the dutch *toe wite*; *q. e.* let it be fully known, understood; *halle*, palace, court, also the place or building where the trades (merchants) assemble to consult and advise together, as well as a general market-place; and *white-hall*, is as that, which is, was the *hall of wisdom*, as then or former residence of the head of the government, and in which he was to hold his councils, consultations, and be attended by his advisers, *wisemen*. *The Isle of Wight*; as the name by which that scarcely insulated, narrow-severed district is called and known to us; seems, *die yle of w'heet*; *q. e.* he must be crazy who calls this any distance, away, off; parted, indefinitely; he must have something wrong in the head, who calls this an insulated land; he can't be in earnest who calls this an Island; and thus as the expression of a saxon visitor who sees it for the first time from the main of England, when the narrow straight that separates them is not visible; and thence adopted as it's name and since, like the

main part of our language, made into a literal representation of the sound sense of the phrase. *Of*, off, from, any distance; from and off implying distance indefinitely, are necessarily synonymous with *any distance*; *yle*, third pers. pres. pot. of *ylen*, to wander in the mind, to be crazy, insane; to be absent in thought. *Heet*, calls, says, names, the third pers. pres. of *heeten*; *w'*, *wie*, who. The roman name *Vectis*, given to that spot by the then resident conquerors of our land, seems merely the latinized metamorphose of *Wight*; *ght* never occurring as a syllable in the latin language, is represented by the *ct* of it; the latin *vectus*, carried, is the dutch *wegt*, *weght*, moved, stirred, the past part. of *wegen*, *waeghen*, to stir, with which our *to wag* is a same word. The above given source seems the true one of the term *wight*, and that given in vol. 2. p. 218. l. 26. of this *Essay* a mistaken one.

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“ And she could eke  
 “ Wrastill by very force, and very might  
 “ With any yong man, were he nere so <sup>1</sup>WIGHT  
 “ There mightin nothing in her armis stonde,  
 “ She kept her maidined from every <sup>2</sup>WIGHT,  
 “ To no man dained she to be ybounde.”

*Chaucer.*

“ And eke there n' is no swallow swift ne swan  
 “ So <sup>3</sup>WIGHT of wing.” *Idem.*

“ This meaner <sup>4</sup>WIGHTS, of trust and credit bare,  
 “ Not so respected could not look t' effect.” *Daniel.*

“ He was so <sup>5</sup>wimble and so <sup>1</sup>WIGHT,  
 “ From bough to bough he leaped light.” *Spencer.*

“ Her was her, while it was day-light,  
 “ But now her is a most wretched WIGHT,  
 “ For day that was is <sup>5</sup>WIGHTLY past,  
 “ And now at last the night does hast.” *Idem.*

"And called her right as she <sup>6</sup>HETE  
By name." *Chaucer*.

"Amongst the rest a good old woman was,  
" <sup>7</sup>HIGHT mother Hubbard." *Hubbard's tale*.

"The city of the great king <sup>8</sup>HIGHT it well,  
"Wherein eternal peace and happiness doth dwell."  
*Spencer*.

<sup>1</sup>Nimble. <sup>2</sup>Human being, person. <sup>3</sup>Quick, swift, nimble. <sup>4</sup>Persons. individual people. <sup>5</sup>An obsolete term for nimble. <sup>6</sup>Quickly, soon. <sup>7</sup>Was called, is called. <sup>8</sup>Called. <sup>9</sup>Named.

Obs. *Isle*, is the dutch *eyle*, of the same sound and sense, so are the french *isle*, and the spanish *isla*, perhaps also the italian *isola*, and latin *insula*; *isle* seems the substantive form of *hijse*, the part. pres. of *hijsen*, to cut off, to divide, and thence used in the sense of *tome*, volume, and also of flesh without bone, brawn; of which *hysel*; *q. e.* a cutting from another part, land, place, a division from the main part, continent, is the substantive form. But the dutch *ey*, *ey-land*, *eyle*, *eyl-land*, in a same import seems founded in *ey*; *q. e.* egg; and thus a part of a whole; a separation from entireness, and is the cause of our ancestral utterance of *isle* as *yle*. *The Isle of Man*, seems, *de hysel hof m'aen*; *q. e.* the island and a court (palace) along with it, and thus a place with it's own or separate jurisdiction.

#### LONG-HEADED ;

naturally considerate, contriving and consequently guarding off, opposed to inconsiderate and adventurous, seems *lange heet dijd*; *q. e.* inclination speaks, the thing is done; good will, natural bent, applied to a purpose is the best insurance for its success, at least without it nothing can well succeed; *lange*, the part. pres. of *langen*, to long for, to have a natural desire for; *heet*

says, commands; *dijd*, done. But *head*, in the direct sense is the dutch *hoofd*, *hoofd*, which seems, *hoed*; *q. e.* placed at the top, put on high, uppermost; the past part. of *ho-en*, *hoogen*, to raise up, to heighten, also to deepen; and necessarily in reference to the object in point. The head of the human being, is not only that which is at the top, but also that which contains its powers of thought, its intelligence; that which overlooks and directs the rest; in regard to the beast, it is as the top and container of its instinct; to that of the vegetable and inanimate matter, simply the top; the head of a turnip is the deepest, lowest part of it, the root, in the second of the above senses. *To make head*, as to resist or oppose is to compose, combine the powers or faculties within it, and *to make* is as *maecken*, in the import of to compose, to adjust, to adopt. *To behead*, seems *toe bij hood*; *q. e.* head at an end, on one side, off. But *head*, as *head of an army*, a government, seems, *heete*, commanding, ordering and thus he or that which disposes of it, and the word is spelt by Chaucer both *heed* and *hed*. But again in the phrase, *a head of garlick*, it seems, *er heete*; *q. e.* there the hot part, that portion which burns the tongue; and *heete* is then the part. pres. of *heeten*, to heat, to inflame. In the expressions *head wind*, *head sea*, it then appears as *heete*, cogent, overruling, commanding, not to be opposed, irresistible; from *heeten*, to rule over, to command. *The disease is grown to such a head*, come to such a height, degree. *Head quarters*; seems, *heete genaarter's*; *q. e.* command is kept there, this is the place whence orders are issued.

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- “ This Palamon  
 “ Perpetual is damned to prison  
 “ In cheines and in fett'ris <sup>1</sup>to the deed;  
 “ And Arcite is exilid <sup>2</sup>on his HEED  
 “ For evirmore as out of that contre.” *Chaucer*.  
 “ When thei togithir mournid had full LANG  
 “ Quoth Creseide, fathir, I would nat be <sup>3</sup>kende.” *Idem*.



<sup>1</sup>Till death, for life. <sup>2</sup>On the penalty of his head, if he returned.  
<sup>3</sup>Known, the dutch *kend*, *gekend*, the past part. of *kennen*, to know.

## TO GUESS

(spelt by Chaucer *gesse*) ; the dutch *gissen*, *ghissen*, seemingly *gij hisse'n* ; *q. e.* (whispers speaks) to you from within, inspires you from within, in relation to your nature, to that which is inspired by cause of you ; and whence else can a *guess* come ? *hisse*, the pres. tense of *hissen*, to whisper, to tell within, and necessarily in this sense as natural inspiration. To *DIVINE* ; to guess, to suppose ; also to foretell, predict ; seems, *toe dij wie hye inne* ; *q. e.* that which makes a case of trouble within you ; and thus a description of the state of the mind in suspense, not able to come to any sufficient conclusion as to forth-coming events ; whence also the latin *divinare* and the italian *indovinare*, in a same sense ; *quid futurum est non divino* ; what is to come is beyond my guess ; *toe dij*, to thee ; *wie*, what, that which ; *hye*, vexes, puzzles, teazes, troubles ; *inne*, brings in, to within. A *DIVINE*, a priest of the church of Rome ; the only one known to the heathen Saxon ; seems, *er de wye inne* ; *q. e.* in this case consecration makes him what he is ; here the taking of holy orders enders him one of the craft in question ; *wye*, *wije*, the part. pres. of *wyen*, *wijen*, to consecrate, to make holy, to inaugurate, to sanctify ; *inne*, brings within, into the state in point. *DIVINITY* ; as in the term *The Divinity*, *The God*, *The Supreme Being* ; seems, *die wie inne niet hie* ; *q. e.* the one who is past comprehension in our present state, he of whom we can form no conception (have no idea, conceive within us) while here (in this world). A *doctor*, as in, doctor of divinity, law, physick, seems, *er d' ho achte hoore* ; *q. e.* there the one to whom high (utmost) attention is due, in relation of course to those he teaches and has the care of in the different departments of his employment ; *hoore*, the pres. pot. of *hooren*, to belong to. Hence

also the latin terms *Divinitas* and *doctor*; *ex divinitate animos haustos habemus*; our souls are inhaled from a source whence all comes, and thus like all else from a to us hidden source. *A* and *o* interchange. *Niet hie*, not here; see above *at art. ETERNITY*, p. 20. *Achte*, the part. pres. of *achten*, to respect, to attend to; from the above sources come also the various analogous terms in various dialects. *A divine beauty*, is a heavenly, celestial beauty, one beyond the common standard of humanity.

#### HE HANGS HIS FIDDLE UP WITH HIS HAT;

the complaint of the patient dependent of his arrogant patron, seems, *hie hange's!* *hie's vied hel op*; *wis hie's at*; *q. e.* this is what it is to be a hanger-on; here's discord ever rife; to be sure there are victuals for it; such is dependence; strife and your living for it; and thus the life lead by the homeless poor one in the house of the rich protector. The literal phrase is nonsense; but in its original form a sound truth. *Hie*, here, in this case; *hange*, hanging on, upon, by depending on, the part. pres. of *hangen*, to hang on; *hie*, *hier*, here; *vied*, *veed*, *veet*, strife, feud; *hel*, evident, clear; *op*, up, a head; *wis*, *gewis*, certainly, to be sure; *at*, *aet*, *eet*, food; *hie's*, here is.

“ Mr. N. can be very agreeable when I am absent, and  
 “ any where but at home; I always say, HE HANGS HIS  
 “ FIDDLE UP WITH HIS HAT.—did you ever hear that  
 “ saying before, Mr. Gurney?” *Gilbert Gurney; a novel.*

#### TO SPLIT ONE'S SIDES WITH LAUGHING;

a well known expression, in relation to some cause of merriment; seems, *toe spille hiete van syde's wijse lafe hinge*; *q. e.* up to the point of detraction (within the bounds of scandalizing another), show that any kind of idle talk is permitted here; omitting that which is

derogatory to the neighbour, let it be seen there is no other restriction upon chattering, to any sort of chit-chat. *To cose*, in the sense of chit-chat between covers or friends on their private concerns, seems the dutch *koosen* to talk flatteringly together, to each other, whence also the french *causer*, in the same sense. TO BURST ONE'S SIDES WITH LAUGHING; a nearly equivalent expression with the above; seems, *toe berst van syde's wijse lafe hinge*; *q. e.* that which is wrong aside (within the bounds of propriety) let it be seen that it be here chattered away without restraint. TO DIE WITH LAUGHING; a well-known expression, tantamount to each of the two foregoing; seems, *toe d'hye wijse lafe hinge*; *q. e.* up to that which gives pain (within the mark of vexing another) let it be seen there is no other obstacle to freedom of conversation (intercommunication) among us. So that the sound sense of the three above phrases are as licenses to cheerful merriment within the bounds of innocence, to the exclusion of scandal and defamation; but in literal form absurdities; who *splits*, *bursts* or *dies* with laughing? *spille*, the part. pres. of *spillen*, to detract from, to diminish, to waste; *hiete*, the part pres of *hieten*, to say; *toe*, excluded, up to the mark of; *berst*, wrong, defect, impropriety; *d'hye*, the tormenting, vexing, causing to suffer, and sounds *die*; *wijse*, the pres. pot. of *wijzen*, to show, demonstrate; *lafe*, the part. pres. of *lafen*, *leffen*, to gabble, to chatter, to talk loosely; *hinge*, the pres. pot. of *hingen*, *hengen*, to permit, to admit of; *van syde's*, is aside, from the side; *van* and *wan* sound *one*; *van*, from, away.

## TO KILL

(by Chaucer *to quell*); the dutch *quellen*, *kwellen*, to overwhelm, to extinguish, to cause to disappear, as is the case with that which is overflown, and implying, what was before to be seen is then no longer so; *to kill a man*, is to extinguish that state by which he was a

man, to make him a corpse; *to kill a plant*, is to extinguish it as to vegetable life; *to kill time*, is to do nothing, and so to extinguish it, for time only exists by that which is done in it; how else is it realized or known to us? *time as going on*, can only come to light by what is either morally or practically carried on, and thus the opportunity given by nature for action; *to kill with kindness*, is to overwhelm or overwhelm with kindness; *to quell a riot*, is to extinguish, put down, a riot. *Quellen*, *quelnen*, to spring or burst out as water from its source does; grounded in *wellen*, *wallen*, to burst forth, to boil up, to throw up (in reference to water), to revolve or roll up and down as a spring does, first up and then turning down indefinitely; hence our *well*, as a spring or source of water, there where water comes in and is taken out of. *Quellen* seems *gewellen*, to overwhelm, to put out of sight; *ge* and *qu* transmute with *k*; *quid*, (chaw), as in a *quid of tobacco*, a *chaw* of tobacco, is the dutch *kuijde*, chewing, a chewing, a chaw, the part. pres. of *kuijden*, to chew. Johnson gives the anglo-saxon *cwellan* for the source of *to kill*, but that is the same word in a sister dialect, and no etymology.

“Ye have brought us forth into this wilderness TO KILL  
“this whole assembly with hunger.” *Exod.* XXI. 3.

“Try with oil, or barm of drink, so they be such things  
“as KILL not the bough.” *Bacon*.

“Catharticks of mercurials mix with all animal acids,  
“as appears by KILLING it with spittle.” *Floyer*.

—————“What cannot we put upon  
“His spungy followers who shall bear the guilt  
“Of our great ‘QUELL.” *Shakesp.*

—————“What avails

"Valour or strength, though matchless, <sup>1</sup>QUELL'D with  
 pain,  
 "Which all subdues, and makes remiss the hands  
 "Of the mightiest." *Idem*.

—————"WHELM'D in deadly pain." *Shakesp.*

"<sup>3</sup>WHELM some things over them, and keep them there."  
*Mortimer.*

<sup>1</sup>Slaughter, killing, quelling. <sup>2</sup>Extinguished, overwhelmed by  
 pain. <sup>3</sup>Cover, spread over, and so extinguish, put out of view.

#### A FLIRT ;

a coquette, one who holds out fictitiously expectations she does not mean to fulfil to her dupes, one who endeavours to inspire a passion she does not mean to requite ; a modified jilt ; seems, *er foole leert* ; *q. e.* there decoying is taught ; there deception is schooled ; there making game of, fooling, is perfected, practically instilled ; *foole*, the part. pres. of *foolen*, to deceive, to attract attention without return, to play the fool by yourself or with another ; *leeren*, to learn, to teach, to endoctrine ; *foole leert* sounds *flirt*, as will be found when pronounced ; of the source of the dutch *foolen* and our *fool* enough has been said under the articles GOOSBERRY-FOOL and FILTH in the two prior volumes of this Essay. *Flirt* has no inherent restriction to sex, we say, a *male flirt*, a *male coquette*. To *flirt*, is to play, to act playfully, to do foolishly, wantonly, without serious intention. *Foolhardy*, is the dutch *volherdigh*, persevering, persisting, constant, inflexible, and *fool* is there as the dutch *vol*, *vul*, full, quite, entirely, and *herdigh*, hardy ; and so is *fool* in the antiquated *fool-happy*, quite lucky, entirely happy ; a *happy thought* is a lucky thought ; though Johnson tells you that these words are as *fool* and *hardy* and *happy*, and by this blunder is led into an erroneous explanation of the meaning of those terms. *Flirt*, as that which is

done playfully, that which is done without mischievous intention, is the substantized past part. of the verb *to flirt*. *To fool* is the dutch *foolen* as above explained but a term now dis-used.

"Scurvy knave, I am none of his *FLIRT gills*."  
*Shakesp.*

"Several young *FLIRTS* about the town." *Addison*.

"While the spread fan o'er shades your dosing eyes,  
"Then give one *FLIRT* and all the vision flies." *Pope*.

"Hence licence to play  
"At the hedge a *FLIRT*,  
"For a sheet or a shirt." *Ben Johnson*.

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"Dick the scavenger  
"FLIRTS from his cart the mud in \*\*\*\*\*'s face."  
*Swift*.

#### A NINNY ;

a simpleton, a dull weak-minded being, one too silly to be made any thing of; seems, *er nie inne hije* ; *q. e.* all the pain that can be taken never puts any thing into that one; labour never gets any thing into that head; all pains are lost there, it is all labour in vain there. *Nie*, never; *inne*, third pers. pot. of *innen*, to put in, to go in, to in. *Hije*, part. pres. of *hijen*, to labour, to work hard. The dutch words sound *ninny*. *Ninny-hammer* ; one of the same sort as the above *ninny* ; *er nie inne hije am meer* ; *q. e.* into that there the tutor or master never works more than there was before, and thus can do it or him no good, can be of no use to such a being as that is. *Am*, master, tutor, guardian, provider; aspirated sounds *ham* ; *meer*, more, something besides, sounds *mer*, as formerly pronounced and as the french do now. It is possible instead of *am*, as ex-

plained *ham*, home might have been the original word, and then the sense would that *his home or family could make him learn nothing*, which would be a tantamount sense. Johnson says *ninny* is from the spanish *nino*, a child !!

“What a pied *ninny* is this ?” *Shakesp.*

“The dean was so shabby and look’d like a *NINNY*.”  
*Swift.*

“That has saved that clod-pated, numskulled, *NINNY*-  
“HAMMER of your’s from ruin.” *Arbuthnot.*

#### A HAMMER

(spelt by Chaucer *hamir* <sup>h</sup>; the well known tool, seems, *er ham ije'r*; *q. e.* there is working home there; this it is that drives home; and we say to *drive home a nail* in this sense; *hije*, working, labouring, forcing, driving, the part. pres. of *hyen*, *heyen*, to drive in a stake or pile, to stamp or ram in as the paviour does with his rammer. *Ham*, *hamme*, *hey**m*, home, house; also enclosure, hedge, paling, whence *hey**men*, to encloser to pale in, to surround; it is the *single m* and the *i* in the old form of the term, such as ~~we~~ see it in Chaucer, that is accounted for by the original spelling of that which is now spelt *hammer*. To *hey**men* belong also *ham*, *hamme*, meadow, place enclosed for pasture and hay; *hey**m*, *geheim*, secret, enclosed, confined so as not to be seen or heard, kept within; *hey**m*, hedge, enclosure; *hemel* (in german *himmel*), heaven, that which is hidden to human eye, beyond our ken; *hem**bd*, a shirt, that which encloses the body; our *to hem*, as to border round or enclose by sowing the object in point; the dutch *hem*, him, the oblique case of *hij*, he, as the one exclusively of any other; *to him*, is to that person exclusively; *to them*, to those exclusively of others; the greek *eima*, covering, vestment; as

well as our own term *hymen*, as the membrane enclosing the *vagina*, passage to the womb, in all females under the age of puberty; and the latin *hymen* as the fabled or fictitious deity presiding at the bridal bed, where every impediment is presumed to be removed by the bridegroom; for I take *hymen* to be as the dutch *heyme'n*; *q. e.* closing in, concealing within, confining; *heyme*, the part. pres. of the above construed *heymen*; 'n, in, in, within. In the term *hammer-cloth*, *hammer*, seems as *heyme'r*, covering there, enclosing the object in point, which is the seat of the driver of the carriage; *yellow-hammer* as the bird so called; seems, *geel loewe heyme'r*; *q. e.* yellow tinge, dye, covers there; a yellow hue, colour, encloses the object in question, viz. the bird, and which in fact is the exterior character of that bird; *geel*, *gheel*, yellow, grounded in *gal*, the organ productive in the human species of the colour in question; *leowe*, *loo*, tinge, taint, tan, and so as made yellow, the hue produced by tan. From *leowe*, as yellow tint, the dutch have their *leeuw* (lion), the germans their *loew*, in the same sense, the latin its *leo*, *leonis*, *leone*, the italian its *leone*, the spanish its *leon*, the french its *lion*, and we our *lion*, *lyon*, as the animal characterized by its being of a yellow tinge, and so the one known by it; *fulvi leones*. From the above *teyn*, we have our *taint*, *tint*, the french its *teint*, and the spanish its *tinto*, colour, dye, hue; *vino tinto* in spanish is coloured wine, as opposed to white wine. Our obsolete *to tine*, to kindle, to turn into flame, heat, fire, is as *teynen*, to take another colour from that which was there before, to that change in flame or fire from the original colour of the object meant; hence also our *tinder*, *tynder*, which is as *teynd er*, change there; that which may, will be, or is, changed by the sparks from the strikings of the flint upon steel; *teynd*, the past. part. of *teynen*, to change in regard to appearance or hue. From *taenne*, *tanne* (tan) we have also our adjective term *tarnny*, as that which is of a yellowish hue.



"For as his brothirs HAMIRS ronge  
 "Upon his anvelt up and downe  
 "Thereof he toke the first sowne." *Chaucer.*

"With sere braunchis blossoms ungrene  
 "And newe fruct filled with wintir's TENE." *Idem.*

"Strifeful Atin in their stubborn mind  
 "Coals of contention and hot vengeance TIN'D."  
*Spenser.*

—————"The clouds  
 "Justling or push'd with winds rude in their shock  
 "TINE the slant light 'ning." *Milton.*

"Was seen TO TINE the cloven wood." *Dryden..*

"Eden stain'd with blood of many a band  
 "Of Scots and English both, that <sup>2</sup>TINED on his strand."  
*Spenser.*

<sup>1</sup>Kindle, take another colour, cause to change in regard to their prior state. <sup>2</sup>Rotted, took another appearance, changed from a sound state or colour to that of rottenness, corruption.

ons. The dutch *geel leome*, as above explained, the italian *giallo*, the french *jaune*, formerly *jaune*, and our *yellow* are a same word. *Jaune* changes from *geel* and *giallo* as *aune* in the same language does from the latin *ulnus* and our *ell*, with both which it is a same word; from *jaune* the french have their *jaunisse*, whence our *jaundice* in the same sense, viz. *yellowness*.

#### A GULL;

one easily deceived, one that swallows or believes all that is said; seemingly as the dutch *gulle*; *q. e.* swallowing, taking in, all that is said to him; the part. pres. of *gullen*, to devour, to swallow intemperately; whence the latin *gulosus*, gluttonness; *gula*, throat, the italian

*gola* (throat), that by which food is devoured or swallowed; and also our term *gull*, the bird which devours fishes of all sorts, as well as their spawn; likewise the dutch *gulpen*, to swallow, to gulp down, and our *gulph*, whirlpool, that which sucks in and swallows ships and all that comes near it; so that a *gull* is as an indiscriminate swallower of anything that is said, of anything that comes in the way. But *cull*, as a simpleton in regard to love affairs; seems *kul*; *q. e. membrum virile*; and thus one influenced by it, the dupe of it; whence the french *cullion*, italian *coglione*, spanish *cajone* and our *cully*; which are indeed a same word.

#### AMAZE, TO AMAZE;

a puzzle, to puzzle; astonishment, to astound; a start, to startle; seems, *er m' yse* (*ysen*); *q. e.* here with astonishment; to astonish; in this case the mind is confused, puzzled, at a loss; to confound, to puzzle, to bewilder, to perplex, to alarm. *Er m', er meê, mede*, thereby, therewith; *yse, eyse*, alarm, fright, astonishment, terror, of which *ysen, eyzen*, is the verb; evidently grounded in *yse*, ice, freezing in action; we say *the blood froze in my veins*, to express a state of horror, surprise, to the amount of vital stagnation. *As cold*, numb with cold. *Er m' yse* sounds a *maze*.

"Others were so MASID in their minde,

"All waies were good for them, both est and west."

Chaucer.

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"All this was but A MASE

"Fortune his love intended but 'to glase." *Idem.*

"I ne set not a strawe for thy dremings,

"For <sup>2</sup>swevins ben but vanities and <sup>3</sup>japes;

"Men <sup>4</sup>metin al day oulis and apes

"And eke of many A MASE ther<sup>1</sup> withal,

"And dremyn of thing that never was ne shall." *Idem.*

“ Into this MASE we went,  
 “ And toke our waies eche aftir our intent,  
 “ Some went inward and <sup>7</sup>went they had got out  
 “ Some stond in the mid and lokid all about.” *Idem*.

“ To walk about the MASE incertainte  
 “ As a heedless woman that nothing <sup>5</sup>brought.” *Idem*.

“ And she for wonder toke no kepe,  
 “ Ne herdin she what thing to her he saide,  
 “ She fared as she had stert out of a slepe,  
 “ Till she out of her MASIDNESS <sup>6</sup>abraide.” *Idem*.

<sup>1</sup>To gloss over, to palliate, to brighten, the dutch *gleyssen, gleyssen*, to give lustre to, to make appear bright. <sup>2</sup>Fancies, vagaries, the dutch *sweyre'n, sweve'n*, wanderings within; connected with *suffen*, to wander in the mind. <sup>3</sup>Apprehensions, and seems as the dutch *je happes*; *q. e.* any happenings, events that may or may not take place; *je*, any, *happes*, what comes uppermost, the part. pres. of *happen*, to happen, to take place. <sup>4</sup>conceive in the mind, fancy, and seems as *met in*; *q. e.* measures within, combines in the mind, takes measures within self concerning the object in view; *met*, the pres. tense of *meten*, to measure, to modify. to adjust, to compute; *in*, within. <sup>5</sup>Disturbs, discomposes, the pres. tense of *rouwen*, to disquiet. <sup>6</sup>Awakened; grounded in *breeden, breyden*, to stretch, to set the arms abroad, as is done when awakening from sound sleep. *Japeries* is often used by Chaucer in the sense of fooleries, idle talkings; and *Japer* as an idle talker, jester, one who says anything that comes uppermost in his head; each of which terms seems from the above given source. <sup>7</sup>Imagined, fancied, the dutch *waenen*, the præter. of *waenen*, to imagine, to be of an opinion, to deem.

A DOLLY; a cant expression for an unchaste woman; seems as *er dole hie*; *q. e.* there going astray; this is a case of straying from the path of female virtue, chastity. A DOLL as the child's play thing in the shape of a dressed human figure, seems to be the *er d'holle*; *q. e.* there that which engrosses the attention, there that which runs away with the mind of the child in point; its delight; *holle*, the part. pres. of *hollen*, to run away with, to bewilder (upset), make mad; *dolen*, to stray.

SON;

the dutch *sone, zoon*; with us has the sense of a male,

in special relation to the parent, and also that of one of either sex of the human race in general, and its plural, that of all mankind; in german *sohn*, in anglo saxon *suna*. In specialty the term seems, as *so ho'n*; *q. e.* when grown up of use to the parent, an income to his parents, in relation to his capability of providing for them in their decay as compared with that of a daughter, in whom such capacity is less inherent by constitution, setting aside her natural destination of becoming a wife and mother, which in her sex implies more decided separation of duty and service than in the case of a son. As one of the human race, the word seems *so'n*; *q. e.* thus come amongst, in this way produced, come into existence, one amongst the rest; *so*, thus, then, so; *'n*, in, into, amongst, a part or one of; *ho* (grown up, of full heigh) of the first term being omitted. *Sons and daughters*, males and females. *The Son of God*, the one to whom the Creator has given existence among the rest. *The Sons of Adam*, those who owe their existence to Adam, his decendants of either sex, the human kind. *Sons of the earth, sons of man, sons of light*, are those brought into, amongst, upon, light, mankind, the world. *The sons of pride*, those made what they are, or think themselves to be, by pride. *Sons of earth*, is used metaphorically by the poet as the *productions* of the earth; including vegetable life; and thus trees of the forest. ~~DOUGHTER~~, the dutch *dochter*, german *tochter*, is referred, but not unhesitatingly, by Bilderdijk to the antiquated term *dochte, uterus*, which in that case would apply the term to females in a general sense, without regard to the parent. To me, I own, the term seems, *d'ho achte'r*; *q. e.* the utmost observance there, in this case there is the highest pitch of regard, attention to, care for; in reference to the rule or law of nature; and who, in a general sense, will say, but that, respectively to a son, this is not the case with a daughter; minute and home attention is the nature of the daughter, who seldom quits her parents till marriage, while the son from sexual avocations can hardly ever be with them.

The means of becoming a mother does not mark the *daughter* but the *female*. *Ho*, high, utmost stretch ; *'r*, *er*, there ; *achte*, observance, respect.

—————Britain then  
 " Sees arts her *savage* sons controul." *Pope*.

" If thou be the son *of God* come down." *Matthem*.

' *Earth's* tall sons, the cedar, oak, and pine ;  
 " Their parent's undecaying strength declare." *Blackm.*

—————" The man of clay, son *of despite*." *Milton*.

" Our imperfections prompt our corruption, and loudly  
 " tell us we are sons *of earth*." *Brown's vul. err.*

obs. It is possible that instead of the above given source for *daughter*, it may be as *d'houw achte'r* ; *q. e.* fidelity is the statute there, truth to all she may naturally or lawfully belong to is the edict of her nature, and thus in reference to parent and future ties. But I think the first the true source. In either case the sense is nearly the same ; *d'houw*, the true one, the faithful one. The word was formerly spelt by us *doughtir*, in the plural *doughtrin*.

" The toure, there this Theseus is throwe, ~  
 " Down in the botiom derke, and wonder lowe,  
 " Was joining to the wal of a 'foreine  
 " That longing was unto the DOUGHTRIN tweine  
 " Of Minos, whiche that in ther chambris grete  
 " Dweltin above toward the maisterstrete  
 " Of thilke towne, in joy and in solaas  
 " N' wot nat I howe, it happinid per caas  
 " As Theseus complainid him by night,  
 " The kinge's DOUGHTIR, that Ariadne hight,  
 " And eke her sustir Phœdra herdin al." *Chaucer*.

I take to be the gallery or platform within the parapet that goes round the flat or roof of a fortress, palace or castle, in hot climates,

## TRUANT ;

the dutch *trouwant*, *truwant* ; *q. e.* a trustless forsaker of his duty (*luy trouwant* idle vagabond) seems as *trouwe*, fidelity, and *want*, deficiency, want, absence, not having ; but *trouwant* has also the import of *guard*, one who attends to assist and defend a public authority, and is then as the essence or best of that which has been winnowed, freed from it's bad mixture, and thus *choice*, and as *trouw*, fidelity, and *wannt*, *want*, the past part. of *wannen*, to sift, to screen, to winnow, and thus the best portion ; in german *trabant*, foot-guards, foot life-guards ; hence our term *train-bands*, a city guard ? To derive it from *train* and *band* is absurd. *To play truant*, is to act the part of untrustiness, of a faithless person, to shirk that which one is entrusted to do.

“ Till he some other crafte can lerne

“ Through which withouten TRUANDING

“ He may in *trouth* have his living.” *Chaucer*.

“ Tis double wrong to TRUANT *with your bed*,

“ And let her read it in thy looks at board.” *Shakesp*.

“ Though myself have been an *idle* TRUANT.” *Idem*.

“ To lag behind with TRUANT pace.” *Dryden*.

**TAKE HEART**, take courage, show your spirit, dont let

and which serves as a promenade for females in the cool of the evening ; and to be as *voye reijn*, the outer contour of a great building, church, castle, &c. in united sound *foreine*. Mr. Urry, one of the expounders of Chaucer, thinks it means a *necessary*, jakes, house of office, and thus the *house of office* of the sisters Ariadne and Phœdra, by means of which they carried on the intrigue that ended with the fatal elopement of the former with the ruffian object of her compassion. An intrigue carried on through the hole of a *necessary* is hardly consistent with the epic dignity of the poem in point. A mere guess, to which he was helped by Skynner. *V* and *f* a same letter. *Voye*, the circumference of a public or great building ; *reyn*, *reen*, extremity, outside.

it appear you have none; seems, *teek herte*; *q. e.* show spirit, warmth, life, heart; dont be dowu cast; *teek, teeck*, the imperative of *teecken, teeken*, to token, to show, to give signs of; *hert, heart*, as the seat of life, warmth, spirit; grounded in *ka-en*, to burn, to fire, *see v. 1. p. 215. ch* and *k* were originally a same sound, and so were *c* and *k*, hence it's pronounciation in *candle, can, &c.* But *h* is the natural representer of warmth, heat, from the effect of continued issue of the breath produced in pronouncing it? and when the hand is numbed with cold do we not see the person to whom it belongs instinctively restore it to life and use by repeatedly breathing on it? SPARROW-HAWK (formerly *sperhauke*); a small kind of hawk so called, in which *sparrow* seems the corruption of the dutch *sparwer, spermer, spermaen, spornaen, spoorwaer*, in the sense of the bird intended by our term, in which *hawk* seems casually pleonastick; what relation can *sparrow* in any sense have to *hawk*? The dutch terms for that bird are *sparre, sperlinke*. To HOAX, to deceive, to cheat, to take in, seems *toe hoeck's*; *q. e.* the hook is ready baited, the snare (trap) is quite ready (prepared for use); *toe*, up to, ready; *hoeck*, hook; *a hoax, er hoeck's*; *q. e.* there the hook, trap, snare, and thus a cheat, deception. Johnson has not the word, though a usual one in society. It is in Maunder's Dictionary where etymologies are not within the scope of the work.

"The gentle Faucon, that with his fete distreineth  
 "The kyng's hand, the hardie SPERHAUKE eke  
 "The Qual'is foe." *Chaucer.*

"The SPARROW Venus son, the Nightingale  
 "That clepith forthe the freshe levis newe." *Idem.*

#### TO TURN OVER A NEW LEAF;

to change or desert the former object of assumed affec-

tion (passion, love) suddenly (unexpectedly); *toe torn hoeve'r er nieuw lief*; *q. e.* passion for the object at an end, a new one is necessary; ardour for the pursuit in point being over, a new one is turned to; the fire for the first object of love being extinct, another kindles itself; and thus implying a selfish private-motived inconstancy in regard to attachment to the party or dupe of dissimulation, either in relation to the object of a pretended devotion, or to the partizans of conjointly professed politics. *Toe*, over, done for; *torn, toren*, passion, fury, ardour, blustering display of love; *nieuw, nuwe, nu*, new; *lief, lijf*, love, dear one, object of the heart. From *torn* (in german *zorn*), is formed the verb *tornen*, to be in a rage, to be on fire, in a fury. *Hoeve'r* (there must be, there is wanted, the pres. pot. of *hoeven*, to behave) sounds *over*, when unaspirated; *'r, er*, there. The expression is familiar and supposed to have been suggested by the actual turning over to another leaf of the book; but what can that have to do with the apostate of either love or politics? To turn over the leaf of the book is to go on reading it, and is what every one must do or lay it aside; but the above phrase ever implies interested instability disgracefully evinced.

#### TONGUE-TIED;

sulkily speechless; seems, *toe geen t'hyd*; *q. e.* teased to nothing; bothered till you are as nobody; and consequently speechless. *Gene, geen*, no one, nobody, null; *t', te*, to, up to, till; *hyd, gkyd*, the past part. of *hyen*, to molest, teaze, torment, bother. *Toe gene*, sounds *tongue*: see v. 2. p. 238. *Hold your tongue*, seems, *hold uw er toe gene*; give up to this person; show your respect to him, give way to him; cede to him in dispute. *Hold*, the imperative of *holden, hullen*, to do homage to, to show respect to, to give she suffrage to, to yield up to; *geen*, this one, the one here, the person in point; in literal form the original is absurd. *To hold*



*a court*, seems, *toe holde er koert*; *q. e.* this is the court to do homage at, a manor-court, and also, by analogy, that held by those who have taken upon themselves to do so; *holde*, the part. pres. of the above *holden*; *koert*, court, with which our and the french *court*, the spanish and italian *corte* are a same word; hence *koertoys*, courteous, *koertoisie*, courtesy *Koertisaen*, courtier, whence the spanish *cortesano*, the french *courtisan*, and italian *cortegiano* seems as *hoert-hie saen*; *q. e.* here the cream of court, here the flower of the court; but *koertisaene*, courtesan, a female of easy virtue, one that is soon had, seems, *koert hie saen*; *q. e.* here love is made at once; here's no difficulty in making love; what is elsewhere sighed for is here soon had; in the first case *koert*, is *court*; and *saen*, cream, flower of the milk; in the second *koert* is the past part. of *koeren*, to sigh to, to coo to, to make love to, to attend to, to court, and *saen*, soon, quickly, at once, immediately; and in reality the source of *koert*, the sovereign's court.

#### ▲ CROWN;

*kroone* (with which the german *kron*, our own term, the latin *corona* and french *couronne* are a same word, and so is, in my mind, the dutch *kruijne*, the top of the head, also the shaved part of the head of the catholick priest); seems, *er keere hoe'n*; *q. e.* there high part turns inwards; there the top turns to within, and thus an inflected or connivently rounded summit, and analogically the top, highest of all, chief; the metathesis of *keere* would be *kree*, and *kree ho'n*, as well as the above phrase sounds *kron*, *kroon*, *crown*, formerly *coroune*; *hoe*, the part. pres. of *ho-en*, *hoogen*, and thus going on higher. The latin *vertex*, in the sense of top, also crown of the head, is from *vertere*, to turn round. The *u* and *o* interchange without end, *kreunen*, *kroenen*, *kronen*, *groonen*, and our *groan* are one word. *Water-gruel*, as that which is given to the sick, to the invalid; seems,

*wat er gij ruwe, heele*; *q. e.* something there to quiet you, cure you quite; there is that which will relieve you; and thus the nurses coaxing to the sick one to make him swallow what she thinks will do good; *wat*, something; *gij*, thee, you; *roeuwen, rouwen, rumen*, to compose, quiet; *heelen*, to heal, to cure; where we see the *reu, ou*, become *u*. The term has nothing to do with *water*, but merely implies some suitable preparation for the invalid. *The crown of the head*, is the top of the head; *the crown of England*, is the chief of the english people; the chief of its natives; *a king's crown*, is that which goes above or over his head; *crown-glass*, is top or best glass; *crown-paper*, the best, top, of its sort; *a crown-work*, is a work at the top of a hill or land which is meant to be fortified, strengthened, for defence; *the crown of content*, is the utmost, summit, as to peace of mind; all that our nature allows of; *to crown with glory*, is to place at the summit of glory; *finis coronat opus*, the intention is turned out, shown by what is done, makes us aware whether it was done with a good or a bad intent; *ad hunc finem*, for this purpose, intent. And I suspect, it is from the metathesis of *keeren, kerien*, to turn into, to convert, to turn from what it was, that the latin has its *creare*, to create, that is to turn from what was not into that which is, either morally or physically; to turn what is known nothing of by us, into that which we know of, and also analogically to make one thing out of another, to change that which is one thing into something different; *creator mundi*, the maker of the universe, the doer of that which the means of doing are beyond the reach of our conception.

“ Le mot hébreu qu'on a traduit par ORRÉR, *faire*  
 “ *quelque chose de rien*, signifie plutôt, *faire produire*  
 “ *quelque chose avec magnificence*. Rivet prétend  
 “ même que ce mot hébreu *bara*, ni le mot grec qui  
 “ lui repond, ni même le mot latin *creare*, ne peuvent  
 “ se restreindre a cette signification particuliere de *pro-*

*"duire quelque chose de rien."* Rousseau. Is the dutch *baeren* (to bare, to bear) as to bring to light, to make known that which was previously unknown to any of us, and, in as far as relates to us, to create, produce, bring to light, a same word?

“Her bright here was kempt and intressid all;  
 “A crown of *green oke cerriall* (the holme: *cerrus*,)  
 “Upon her hede was set full faire and mete.” *Chaucer.*

"This aungel had of rose and lillye  
"CROWNIS two, the which he bare in honde." *Idem.*

"For thei ben men of holi cherch,  
 "Drawith of them no blode;  
 "Savith right wele the COROUNE (priest, tonsure  
 headed one.)

"And doith them no harmes." *Idem.*

"From toe to crown he'll fill our skins with pinches."  
*Shakesp.*

“Upon the crown of the cliff, what thing was that?”  
*Idem.*

**"If thou be a king where is thy crown?"**

**"My crown is in my heart, not on my head,**

“ MY CROWN is called content ;

"A CROWN it is that seldom kings enjoy." *Idem.*

**BOSOM ;**

the same word with *boesem*, and grounded in the thema *bo-en*, to enclose, to contain, to hold within; the source of an endless race of terms. *A man's bosom*, is that which contains his heart, his vital parts; and is thus the seat of his life; of his affections. *In the bosom of his family*, in the hearts, affections of his family, of those he loves and who love him, a parent in the midst of his children. *A sea bosom*, is where sea-

water is held, let in, enclosed. *The bosom of a shirt*, is the closing part of a shirt; the place where it shuts in, up. *A bosom friend*, is the friend of the heart, the affections, one confided in as self. *A bosom thief*, is one that destroys covertly the inward feelings, robs the heart of inward peace, destroys happiness.

"Those domestick traitors BOSOM-thieves,  
 "Whom custom has call'd wives, the readiest helps  
 "To betray the heady husbands, and rob the easy."  
*Ben. Johnson.*

## CURD;

concreted, coagulated milk, or any fluid liable to such change; seems the dutch *keerd*; *q. e.* turned, converted, from a prior consistence, the past part. of *keeren*, to turn, to convert, to change from one state into another; hence to *curdle*, to thicken, to consolidate, by a common metathesis or transposition of letter, to *crudle*; our *curl*, is the dutch *krul*, *kori*; *tree*, the dutch *tere*; *tread*, the dutch *terd*, *tred*; &c. *The milk is turned*, is a usual expression, but I suspect *turned* is then the travesty of *taend*, gone off, disappeared, from the state of milk, eclipsed, not to be seen any more as milk.

"Milk is such a compound of cream, CURDS, and whey,  
 "as it is easily *turned* and *dissolved*." *Bacon.*

"Maiden, does it CURD the blood,  
 "To say I am thy mother." *Shakesp.*

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"I felt my CRUDLED blood  
 "Congeal with fear, my hair with horror stood."  
*Dryden.*

"The Gelons use it when, for drink and food,  
 "They mix their CRUDLED milk with horse's blood."  
*Idem.*

## A DEED;

the dutch *daed*; *q. e.* an act and consequently proof, signification, of intention; a practical evincing of what was purposed to be done; seems as *er diede*; *q. e.* there the signifying, denoting, meaning expressed; *a man's deeds*, are the proofs of his intention, the acts of his meditation, the execution of his purposes; we judge men's intentions by their acts; *this is my act and deed*, this is what I do and what I intended, the practical proof of my intention; *a deed of conveyance*, is a signification in practice of the giving over the object in view; *indeed I will do it*, to do it is what I intend, mean; *indeed is that so?* is that the denoting or signifying of its being so? *Diede, duijde*, the part. pres. of *dieden, duijden*, to signify, to denote, and necessarily implying some act to show or mark it by, else it is nothing; some sign, mark, act must pass before intention is known, either word of mouth, writing, or act. *A deed*, in any way the term is used, evidently implies intention in practice, purpose in action. *An overt act*, refers to previous purpose.

"Speaking in DEEDS and *deedless* in his tongue."  
Shakespeare.

"From lowest place when virtuous things proceed  
"The place is dignified by the *doer's* DEED." *Idem.*

## A MILLER'S THUMB;

the well known tiny fish with a disproportionately large mouth; seems, *er muyl ley'r's t'om*; *q. e.* in this case the mouth is a passage all round; here the mouth goes quite round; and thus, a mouth as wide as the head or body, which is the characteristick of this sort of minnow-fish. *Minnow*, as a prickly fish, seems, *er m'in hounne*; by this a puncture is made; if you touch it, it will prick you. *M', meê, mede*, herewith; *houwe*,

puncture, wound, prick. Johnson derives it from the french *menue*, small !

“Hear you this Triton of the MINNOWS ?” *Shakesp.*

TO PLAY AT BATTLEDOOR AND SHUTTLECOCK ;

*seems, toe pleë het beytel d'hoore, hand schiet t'el gaë oock ; q. e.* to perform this the bat (raquette) is what is what is wanted, then (at once) strike towards some point or other, your companion does the same ; to play this take a raquette, shoot off at once to anywhere, and your playfellow returns it to you ; without reference to the object struck or sent off, probably in those days a ball, for which the feathered cork is now a substitute. *Pleë*, the contracted part. pres. of *pleëgen*, to do, to perform, to play ; *het*, it, this ; *hand*, *hands*, at once, or else as the one hand ; *schiet*, shoot off, send off with force and rapidity ; *t'el*, to any where from you ; *gaë*, *gade*, mate, playfellow ; *oock*, the like, also. *Battledoor* and *shuttlecock*, are the productions of the letter-sound sense of this phrase, and exist in no other way (sense, or language.) Johnson says, *battledoor* is as *door* in the sense of a *flat-board*, and *battle*, striking ; *skittle*, as the weaver's *shuttle*, and *cock*, the current utterance of *cork* ! *Gae oock*, sounds *cock*, *c*, *g*, *k*, being intermutating sounds.

“You need not discharge a canon to break the chain of his thoughts ; the pat of a SHUTTLECOCK, or the “cracking of a jack will do his business.” *Collier.*

“Play-things, which are above their skill, as tops, giga, “BATTLEDOORS, and the like, which are to be used with “labour, should indeed be procured them.” *Locke.*

A SWEET-BREAD ; see v. 2 p. 215 of this *Essay* ; but I think that which follows here the true source ; *Er sie, uw hiet, bereed* ; *q. e.* there see, you order it, it is

ready; in reference to its being of its nature an article that requires no skill or time to prepare for the table. **TO TILT**; to run a lance mutually at each other; seems, *telden*; *q. e.* to ride solemnly and formally towards, to charge on a duly trained horse, *equus tolutarius*; and is the verb of *telde, telle*, a trained war-horse; evidently connected with *tillen*, to move on, to raise up, to tip-lift, whence our term *tilt*, a tent, raised covering, as in *the tilt of a cart or waggon*, in dutch *telde, telle*; to *tilt*, to turn up, *the boat tilted over (upset)*; hence also the latin *tollere*, to lift up, take away. *A tilt*, as the import of a tournament, is the past part. of the above *tellen*.

"In **TILTS** and tournaments the valiant strove  
 "By glorious deeds to purchase Emma's love." *Prior*.

—————"Now horrid slaughter reign'd  
 "Sons against fathers **TILT** the fatal lance." *Philips*.

"Swords out and **TILTING** one at other's breasts  
 "In opposition bloody." *Shakesp.*

**LOW-CUNNING**; selfishness; I take to be *louw kunne tene*; *q. e.* the insensible know how to pocket and cram; the most cold and unfeeling one can stuff his own purse and gut; the cold hearted one does not lose the appetite for hoarding and food when the opportunity offers, and thus expressive of the lowest mark of moral feeling; *louw, lauw*, lukewarm, activity within the bounds of self, and the narrowest in human nature; *kunne*, the pres. pot. of *kunnen, konnen*, to be able, *poesse; inne*, the part. pres. of *innen*, to put in, to take within. **LOW-MINDED**, of degraded feeling, seems, *louw m'een dijde*; *q. e.* the unfeeling one gets on well enough with self; indifference in this case does not include self; and thus as the opposite nature to that of *warm-hearted*, who thinks of all wants except personal ones; *een*, one, number one; self; *dijde*, the pres. pot. of

*dijden*, to thrive to prosper. *Lounhertigh* of a cool, insensible disposition. *WHEY*; as the fluid essence of milk, is the dutch *wey* (*huy*, *hoy*), in the same sense, and as *wei*, *hui*, the aspirated *a-e*, *e*, the contraction of *a-ing*, flowing, fluid, grounded in *a*, water, air, fluid, as has been already exemplified in these pages. *Het wei* (*het hui*) *van't bloed*, is the *serum* or watery basis of blood.

“Milk is nothing but blood turned white, by being diluted by a greater quantity of *serum*, or *WHEY* in the “glandules of the breast.” *Harvey*.

“I'll make you feed on *curds* and *WHEY*.” *Shakesp*.

*Whey-faced*, seems *wee vest*; *q. e.* fixed woe, inherent sorrow, expressed by the appearance of the one in point; *wee*, grief; *vest*, fast, fixed; *v* and *f* convertible letters.

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“Those linen cheeks of thine  
“Are counsellors to fear. What, soldiers, *WHEY-FACED*!”  
*Shakesp*.

*SUN*; the dutch *son*, *sonne*, in goth. *sunno*, in ang. sax. *sunna*; suggested by *Bilderdijk* to be the contraction of *so-ing* (*soeting*); *q. e.* softening, soothing, sweetning, mollifying, enlivening, and thus as the awakener of dormant life, the bringer of all endowed with life into the state intended by nature. In this sense the greek has *zoe*, as *life*. *TO SWEAR*; the dutch *sweeren* in the same sense, formed according to *Bilderdijk* from the antiquated *sweer*, oath; but grounded in *be-weeren*, to affirm, to assert, to make safe, to guard. *SAUSAGE*, the dutch *saucijs*, the french *saucisse*, and the latinized *salsisium*, from *salsus*, salted; and *sauce*, as condiment to food, the french *sauce*, the dutch *saus*, is the same word with the german *salz*, salt, in dutch *zout*, *sout*, with us *salt*, in



ital. *sale*, in fr. *sel*, and in lat. *sal*, which is in fact the general condiment of all human food. SILVER, the dutch *silver*, in ang. sax. *silufer*, according to Bilderdijk, as well as *sulphur*, grounded in *si-en*, in the sense of *suiveren*, to purify, to sever from, the one being as the purified material and the other the means of purifying or purifier, and *silver* is used metaphorically as the type of whiteness, freedom from stain or mixture; purity; we say poetically, behold the SILVER-moon.

"Old Salisbury shame to thy SILVER-hair." *Shakesp.*

"Others on SILVER-lakes and rivers bath'd." *Milton.*

"How SILVER-sweet sound lovers tongues by night."  
*Shakesp.*

#### TO DANCE A MINUET;

a few years since a requisite accomplishment for the young, but now in disuse; seems, *toe d'hanse er'm'in u hiet*; *q. e.* one of the company calls to you to share the performance with him; the man asks you to come out into the proper place with him; in reference to that which is the purpose of being there *viz.* dancing. *Toe*, to, to the person, the one in point. *M'*, *meê*, *mede*, together with, with. *In*, to within, from the side, to the part within the rest of the room or place in question. *U*, you. *Hiet*, the third pers. pres. of *hieten*, to name, to call by name, to nominate, to appoint, to call upon. *D'hanse*, the man, one of the company, but always in reference to one of the male sex; the fellow; but *hanse* has also the import of society, company; *de hanse-steden*, are the hanse-towns, the *hanseatic states* (the confederate cities).

"John has the assurance to set up for a MINUET DANCER."  
*Spectator.*

#### TO DANCE THE HAY;

a dance performed by persons skipping or twirling ra-

pidly round, in a sort of ring or chain, made by each taking the right and left hand of his neighbour by his own; seems, *toe d'hanse t'hije heye*; *q. e.* to the whole set, along with moving fast, panting comes on; along with running or jumping about, gasping for breath at length begins, and thus a description of the kind and effect of this dance. Formerly danced in villages round the maypole. *D'hanse*, the set present, the company. *T'hije*, the part. pres. of *hijen*, *hyen*, to keep running; *t'*, *te*, too, too much; *heye*, gasping for breath, *heye*, being the part. pres. of *hijen*, *heijen*, *hijghen*, to pant, to gasp, to wheeze. Johnson thought the dance was so named from being performed round a *hay-cock*! *T'hije* sounds *the* in our dialect of the dutch. According to Bailey, this dance was also termed in some places *haydigines*, which seems, *heye dij gijne's*; *q. e.* hard exercise causes gasping to you; this kind of work makes you open wide your mouth. *Gijne*, the part. pres. of *gijnen*, *gienen*, to gape, to open the mouth wide, as is done when we breathe hard.

"I will play on the tabor to the worthies  
 "And let them all DANCE THE HAY." *Shakesp.*

#### NUMB;

sense of touching taken away, gone, lost, lifeless; seems the dutch *nom*; *q. e.* taken away, lost, use of it gone; dead in reference to that which is designated by the context with which the term is used. *My hand is numb*, my hand is lost to me, the use of it is gone, dead. *His feelings are numb*, his feelings are taken away, deadened. *Nom*, *genomen*, *benomen*, the past participle of *nemen*, to take away, to nim (our antiquated verb for to take); and thus as taken away, the use of the part lost; gone at the time spoken of. *Nom*, *nomme*, *nomen*, *nommen*, occur frequently in Chaucer's works as the præterite form of our then used *to*

*nim*, to name, in the import of to take; see v. 2. p. 190. l. 20 of this *Essay*. The *b* in *numb*, as well as in *plumb*, *crumb*, *dumb*, is parergical and never sounded. In *name*, *nemen*, *nim*, *nom*, *numb* (all modifications of a same verb) we see the exemplifications of the *five vowels*. A *numskull*, one who has nothing to say, a stupid senseless being; seems, *er nom's kall*; *q. e.* in him conversational intercourse is torpid, he is one who has little to say, and thus a dull or stupifying one. *Kallen*, to call to, to speak to, to chat with, to address; *to call at a house*, is to speak to the family, at least to the one that opens the door. *Kal*, *kall*, conversation, chat, talk. The dutch *name*, *naeme*, name, and *naemen*, *noemen*, to name, belong here. *Nimble*, seen.s, *nim*(*nimb*, *numb*)/*el*; *q. e.* numbing quite gone, lost; use quite restored; numbness off, elsewhere. *El*, elsewhere, away, inferring consequently activity restored; a nimble fellow, is an active, quick fellow. *Nim*, the part. pres. of the antiquated *to nim*. The thema of *kall*, *kallen*, (to call, to talk) is *ka*, *caw*, cawing, whence *kae*, *kaurve*, *kaade*, jack-daw; as the cawing bird, the bird that gives out the sound *ka*; and thus an onomatopy of sound proceeding from that which is a notice (attraction to notice or attention).

“ Like a stony statue cold and NUMB.” *Shakesp.*

—————“ And did give himself  
“ All thin and naked to the NUMB cold night.” *Shakesp.*

“ Hocus has saved that clod-pated, NUMBSKULL'd ninny  
“ hammer of your's from ruin and all his family.”  
*Arbuthnot.*

“ Most legs can NIMBLY run though some be lame.”  
*Davies.*

ARRANT;

as in the expressions *arrant rascal*, *arrant villain*, &c. ;

evidently the dutch *arrent*; *q. e.* provoking, vexatious, angry-making; the part. pres. of the obsolete verb *arren*, to anger, to exasperate, still surviving in Kiliaan's dictionary in the form of *irren*, *erren*, to err; where we also find, *erre*, ire, anger, whence the latin *ira* in the same import, and *to be angry*, is to go wrong, not to keep your temper. *Arren-moed*, angry mood, state of anger, is till in use.

"And let him every deity adore  
 "If his new bride prove not an **ARRANT** whore." *Dryd.*

#### AN ODD FISH;

*he is an odd fish*, describes a person of out of the way, strange habits, and seems, as, *een hood vise*; *q. e.* a whimsical, fantastical head; a head full of caprice, one not to be relied on in point of temper, a morose, uneasily pleased ill satisfied mind. *Een*, an, one. *Hood*, *hoofd*, head, mind, disposition. *Vise*, *vics*, fantastical, morose, capricious. *Vise*, *vace*, now *vieze*, *vaazen*, whimsies, fancies. *Een vise mensch*, a morose man, one difficult to deal with. *H*, being no letter, the original form resounds into the travesty; which in a literal sense could never have suggested itself to any human intellect. *Fish*, as that which marks or counts the tricks at cards, seems, *er vite's*; *q. e.* there is a trick, this stands for mark, a trick. *Vite*, *trick*, drawing away; 's, *is*, is, and thus *mark*, *marker*.

#### WHITE-LIVERED;

cowardly, faint-hearted, imbecile; seems, *nyt*, *lif herrd*; *q. e.* scold! coward he endures it, cowed he bears it, is not affected by it; though you speak harshly to him, he bears it, keeps quiet. *Wyten*, *wijten*, to reproach, to accuse, to scold. *Lif*, *lef*, *laf*, imbecile, silly, faint-hearted, coward, base. *Herrd*, the third person pres. of *herrden*, *hardden*, to endure, to last on, from *harren*,

to delay, to last; whence probably the latin *hærrere*, to adhere to, to abide by, to stick to; *hærrere in eâdem commorarique sententiâ* (to stick to, to stand by the same opinion) as well as our *hard*, to *hardex*, *hardy* (firm); and *harridan* (old where) which seems as, *harre rijde aen*; *q. e.* the fever still remains in her, the fire still burns in her; implying the fever or fire of youth is not yet extinct in her, though according to nature it should be by this time, and thus unbecoming of her. *Rijde*, fever, heat of body. Perhaps *harridan* may be as, *haer rijde aen*; *q. e.* to her the fever still remains; *haer*, *haar*, to her; and then the phrase applies solely to the female, and has a same sound with the other form, and is perhaps, the true one. Johnson gives no etymology beyond *white* and *liver* !

RANSOM ;

the same word with the italian *ransone*, the spanish *ranson*, the french *rancon*, and the dutch *ransoen*, grounded by Bilderdijk in the verb, *rennen*, *rannen*, *rinnen*, to run, to go free or away, and *soen*, propitiation, conciliation, mitigation, reconciliation, softening, and thus as that which makes up with the holder of the captive the loss of letting him go off. *Ranne's soene*, is the *assuaging* of going off; the *softening* of the captor's loss. *M* and *n* interchange, the italian *donna* and the latin *domina* are one word; *trim*, as order, behaviour, state, condition, case, mode of fashion, seems, the dutch words *tier'n*, in case, in condition, in fashion; *in good trim*, in good case or condition; and *to trim*, in the import of to put in order a hedge or tree, and also a person, seems as *tieren*, to modify, to fashion, to dress, to change from what it was before. *To trim a man*, is to make him behave, conduct himself, duly, without relation to the means, *to dress him*, and we say indifferently *he gave him a sound dressing* and *he gave him a sound trimming*; *tieren*, has also the meaning of *to rave*, to confound; and *tier* has that

of noise, disturbance, stretching of voice, calling out, and to *trim*, may be as *tieren* ; *toe tiere'n*, the *n* and *m* interchanging. *A trimmer*, a vixen, a fury ; *she is a trimmer*, she is a fury. *A trimmer*, a changer of principle or party belongs here, in the sense of *changer*.

" The king ne taxith nat his men

" But by consent of the commin'alte ;

" But these (*the priests*) eche yere wol RAUNSONM hem

" Maisterfully, more than dothe he." *Chaucer*.

" Thus the pore peple is RANSOUNDE." *Idem*.

" The RANSOM paid which man from death redeems,

" It is death for man." *Milton*.

#### MALE. FEMALE ;

in the first case, the same with the french *masle*, *màle*, the latin *masculus*, the italian *mascolo*, in the other with the french *femelle*, and the latin *femella*, and italian *feminella*, seem in one, to be as *ma hele* ; *q. e.* keeping manhood within, containing virility, that in which the power of begetting is deposited ; and the french *masle* and latin *masculus*, to be as *ma schuijle* ; *q. e.* hiding manhood, the male quality therein concealed, sheltered, enclosed within, and thus in a same direction of import with *male*, as *ma hele* (see MAN v. 1. p. 128) ; *female*, as *fem hele* ; *q. e.* holding the womb ; holder of the *uterus* ; the one containing the *matrix*, mother. *Ma*, puissance, potency, the thema of *maght*, *macht*, power, and of *gemachte*, virility. The french *femme* and our *feme* (woman), as in the law phrase *feme sole* (unmarried woman) and *wam*, *wamme*, womb, are a same word ; *w*, *v*, *f*, being the representatives of an interchanging sound ; see. v. 1. p. 231. *Hele*, the contracted part. pres. of *helen*, to conceal, to to keep or hold within.

" God created *man* in his image, MALE and FEMALE."

*Genesis* i. 27.

"If he offer it of the herd, wether it be MALE or FE-  
 "MALE, he shall offer it without blemish." *Leviticus*.

"The FEMALE bee that feeds her husband drone."  
*Milton*.

"Fondly overcome by FEMALE charm." *Idem*.

## SIDE;

the dutch *syde*, in the same sense; also in that of *milt*, *spleen*, and *silk*; derived by Bilderdijk from the obsolete term *sede*, *seide*, *sei*, softness. In the import of *side*, as one of the sides of the body, it is that part under which the spleen is placed, and also the part of the body unprotected by the ribs, and thus differing from the back and chest. *Seide*, *sei*, *syde*, the spanish *sedá*, the italian *seta*, and the french *soie* are the same word in regard to its import of *silk*. *Mit sachte gecledet*, *cloathed with silk*, was an old dutch expression, and *sachte* is softness; *sacht* and our *soft* are one word. *The side of a house*, *a side of bacon*, is in an analogical sense, as when we say, *the back of a house*, in reference to its front. Our term *silk*, is, I suspect, the ellipsis of *silk-worm*, and thus as the thread spun by that worm, in which, in its chrysalis stage, it lies shrouded as by a light loose gauzelike clothing or coverlet, afterwards methodically unravelled, and then twisted into thread for the use of the manufacturer; *silk*, is *seilke*, a light, loose, airy, gauzelike garment of fine threads, and thus expressive of the covering natural to the chrysalis state of the silk-worm, whence *silk* is drawn for use. *Sielke*, and *silk* have a same sound. *Silken* is used as an adjunct to *soft*, in relation to the above given source of the term *seide*.

"And wisht that two such fans, so SILKEN soft,  
 "And golden fair, her love would her give." *Spenser*.

## TO RUN A MUCK;

to show inconsiderate haste in revenge, to avenge

blindly ; seems, *te raê'n er m'hacke* ; *q. e.* too ready to bring in the sword, knife ; to rash with the axe, battle-axe, and thus to use it too hastily. *Te*, too. *Raê*, *raede*, *rade*, *radde*, quickly, rashly, instantaneously, readily. *Er*, there, in this case. '*N*, in, coming or going in, entering. *M'*, *mee*, *mede*, with. *Hacke*, knife, chopper, cutlass, axe, battle-axe, the same word with the latin *ascia*, the french *hache*, as well as our axe ; whence to *hash*, and the dutch *hacken*, to hack, to hew, to cut, likewise to dig, *i. e.* to cut with the spade or hoe. *Ein rabe hackt den andern die augen nicht ausz* ; one raven does not dig out the eyes of the other. *Muck*, in its direct sense, is the dutch *mueck*, *muyck*, heap, compost, compound, many matters put together. Hence our word *mickle*, *muckle*, a good deal and the older *mockel*, *mochil*, *mochel*, *moche*, used repeatedly by Chaucer in the same sense, as well as our *much* and the spanish *mucho* ; the modern utterance of *ch* was formerly that of *ck* ; and still is with the dutch. Our now obsolete *muchwhat*, a little from, near to, seems as *muck*, heap, deal, and *what*, as the dutch *nut*, *etwat*, aliquot part, indefinite portion ; and thus an indefinite part of an indefinite something, and consequently less than that in degree or proportion ; incurring, when used, the sense of *little*, *near*, which belongs to it by implication.

“ Frontless and satire proof he scow'rs the streets,  
 “ And RUNS AN indian MUCK with all he meets.”  
*Dryden.*

“ Satire's my weapon, but I'm too discreet  
 “ To RUN A MUCK and tilt at all I meet.” *Pope.*

“ MUCHWHAT after the same manner.” *Glanville.*

“ Many a little makes a MICKLE.” *Cambden's rem.*

“ To morrow I shall die with MICKLE age.” *Shakesp.*



TOMORROW COME NEVER; the taunting reply to the idle one's pretences for delay in doing what should be then done; seems, *toe marre roun, kume nae yver*; *q. e.* to the putting of what ought to be done then, regret is sure to follow, to diligence hardly ever; procrastination is to a certainty succeeded by sorrow, activity, seldom so; *marre*, the past. pres. of *marren, meeren*, to mar, to delay, to put off; *kume, kuyme*, hardly, scarcely; *nae*, after; *iver*, zeal, exertion, diligence; *rouw*, sorrow, grief, repining; *nae yver* tounds never.

## GROUND;

the dutch *grond*, in the known uses of that substantive; seems as, *gar houend*; *q. e.* completely holding, entirely supporting, combining, grasping, inclosing, including. *The ground we stand on*, is that which holds us when we stand. *I'll never set my foot on french ground*, I'll never set my foot on the spot which holds the french nation. *The ground of an argument*, is that which holds or contains the argument. *There is no ground for the accusation*, there is no holding up or sustaining the accusation, no support for it; and we say *to hold an argument*, in this same direction of sense; and also *to hold an opinion*, in that of to support or maintain an opinion. *The ground-story or floor of a house*, is the story or floor which holds up, supports the house. *The ground of his happiness*, is that which holds up, supports, sustains his happiness. *Coffee-grounds*, is as the particles which held the essence or nature of that berry, the essential particles of coffee. *The ground of his religion*, is that which supports, that on which his religion stands. *To take ground*, as in the case of a stranded boat or ship, is to touch ground, to become stationary in relation to the ship or boat. *Gar, gaer*, completely, quite, entirely. *Houend*, the part. pres. of *houen, houden, houwen*, to hold. Hence *houe, houe*, marriage, as the mutual having and holding of the parties; in the ceremony the

words *to have* and *to hold* are used. From the substantive *grond*, *ground*, the verb *to ground* is taken. *To gain no ground*, is to get no hold. *Gar-houend*, sounds *grond*, *ground*, and accounts for the *u* in our term. Johnson derives it from the anglo-saxon *grund*, but that is the same word.

#### A BAT;

as the creature known by that term ; seems to be as the dutch words, *er by heet* ; *q. e.* along with this hot weather, when this appears it is summer, midsummer, as the period of the greatest natural heat of temperature ; and in fact the season when this animal is seen to quit its hiding place and fly about during the evenings in the greatest abundance ; *er by*, thereby, then ; *heet*, *heyt*, heat ; and is a specification of an unfailing habit of the animal, which lies concealed at all other seasons. Formerly known by, the now, disused term *flitter-mouse*, the dutch *vledder-muys* ; *q. e.* fluttering-mouse, mouse with wings. *Vledder*, the contracted part. pres. of *vledderen*, *vlederen*, *vleeren*, to flutter, to shake the wings, from which last form of the verb we have our *to flare*, as applied to the shaking, fluttering of the flame. Grounded in the antiquated *vletten*, to flow, to float, to waver, and the same word with *vlooten*, *vloten*, *vlieten*. Hence our term *fleet*, and the french *flotte*, in the import of ships, as well as our *to float*. Johnson has not *flitter-mouse*, but Bailey has. *Vloed*, flood, and *vloeyen*, to flow, are of this stock also.

“ Where swallows in the winter season keep,  
“ And now the *drowsy* BAT and dormouse sleep.” *Gay*.

#### THE LOAVES AND FISHES ;

fortuitous prospects or views of provision ; the good things at the disposal of government ; seems, *die love's*

*hand vise hie's*; *q. e.* he who depends upon promises for his livelihood, is next to one not in his right senses; he who sets all his expectations upon the words of others, is next akin to a fool, madman, visionary; and thus a moral notice to rely upon self exertion, and not to be the dupe of idle expectation from those upon whom you have no hold. A sentence usually referred, for source, to the well-known miracle recounted in the New Testament. But the one was a real meal, the other is no meal, but a promise most probably never to be performed. There is no relation between the cases. *Love*, the part. pres. of *loven*, *beloven*, to promise; *'s*, is; *die*, the one; and thus *he who is the creature of promise*; *vise*, fantastical, visionary, fanatick; *hie*, here; *'s*, is; *hand*, close by, near to. *BACON*; as the meat of the purposely fattened hog; *seems*, *bak onne*; *q. e.* due to the trough; that which has been made what it is by the being fed, for the purpose of fattening, in the sty, and can be had by no other means; usually derived from *backen*, to bake; but that is more applicable to a *pie*, than *bacon*, which is never *baked*. *Back*, *bak*, trough; *onne*, the part. pres. of *onnen*, *jonnen*, *gonnen*, to be of use to, to favour. The latin for *bacon* is *lardum*, in french *larde*, in italian and spanish *lardo*, possibly grounded in *laeden*, to make replete, to load, in reference to the covering of the flesh by the fat which makes it *bacon*; *laed*, pronounced broadly sounds *lard*. *ITCH*; *seems*, *hitsche*; *q. e.* prurient, exciting, instigating, provoking, teasing, the part. pres. of *hitschen*; *to have an itch* for any thing is to feel the instigation of having it, to be teased by the wish for it. *He sav'd his bacon*; see v 1, p. 147.

"As if divinity had catched  
 "The *ITCH* on purpose to be scratched." *Hudibras*.

"A certain *ITCH* of meddling with other peoples mat-  
 "ters, puts us upon shifting." *L'Estrange*.

## SPITE;

the dutch *spyte* in a same sense, seemingly grounded in *spie*, *spijs*, *spiecker*, spike, plug, that which is driven into that for which it is used, and thus that which is concealed and fastened or fixed in by its sharpness or point; hence the type of inherently concealed sharpness or that which enters, is made to go in by its point, sharpness, by its acrimony; and what else is *spite*? We say, *to spit his spite*, in the sense of to display a mischievous feeling, to bring it out from the breast. *To bear a spite*, is to have within the breast a goading concealed anxiety to wound the feelings, happiness, of others; to harbour a stedfast feeling to injure another. To this source belong the dutch *spien*, *spieden*, to spy, to espy, to inspect; and *spy*, as the one who looks stedfastly, privately, and closely after the object in view; whence *to spy*, to behold, and also to watch. *Spit*, *braad spit*, is as that which penetrates and fixes within, holds fast; and *spit*, *spet*, spade, as that which is driven into, and made fast within the soil or other substance, and with which our *spit* in both senses is the same, belong here. But *spit*, *spittle*, saliva, is from *spijen*, *spijgen*, *speijen*, to spit, and as the past part. of that verb; viz. *spijs*, that which is spit out, whence we have formed the verb *to spit*, in the import of to let, send, out. *A spigot*, a tap, that by which the barrel is emptied of its contents, seems, *er spie gotte*; *q. e.* there effusion is seen; here we see that which lets, pours out; and *a spicket* in the same sense seems, *er spick giet*; *q. e.* there plug lets out, pours out, spreads abroad. Johnson says that *spigot* is that which keeps in the liquor, but that's the business of the *barrel*, and not of the *tap*; *gotte*, effusion; *gieten*, to pour, cast out. *Spick and span new*; in relation to that which has never been used, injured by use; brand new; seems, *spie ijck hand spie aen nu*; *q. e.* there now fix firmly your eye on it, look close at it now, examine, inspect it thoroughly now; and is as the challenge of

the seller of the article to the buyer, chapman, of it; *ijck*, the imperative of *ijcken*, to mark, to fix; *hand*, near, close, hard by; *aen*, on, at; *nu*, *noun*, now; and also *nu*, *noun*, *nieuw*, with which our *new*, the latin *novus*, and french *neu*, *neuve*, are a same word.

—————"Mysterious dame,  
 "That ne'er ar't called, but when the dragon womb  
 "Of stygian darkness spets her thickest gloom,  
 "And makes one blot of all the air." *Milton*.  
 "Bewray they did their inward boiling SPITE,  
 "Each stirring others to revenge their cause." *Daniel*.

ONS. The thema *sp* affixed to each of the five vowels with the infinitive termination, is the source of a host of words, in various dialects, and which it would be endless to indentify here; from *spa-en*, to spawn, to spatter; from *spe-en*, to spit, formerly to spet, to spend? from *spi-en*, to spy; from *spò-en*, *spoe-den*, to speed, to hasten; from *spu-en*, to spue, *spuijten*, to spout, pour forth; &c..

#### A. BONE TO PICK;:

something to settle amicably, rationally. *Er bij hone*, *toe pick*; *q. e.* in this case it is to be mutual favouring; pique, grudge, spite, laid aside; it is here to be as courting, punctilio out of the question. *To make no bones*, to fall to fighting without ceremony; *toe m'hacke*; *nòe bij hone's*; *q. e.* when it is come to the sword (knife) it is a matter of course that shyness should be put by (laid aside.) Johnson says it is a metaphor from a dog, who readily swallows meat that has no bones!! *To be upon the bones*, to be provoked to begin an attack, a quarrel; *to bije op on te bij hone's* *q. e.* when one is stung, provoked, all by your leave, all ceremony is quite over; to vexatious usage, all form of courtesy is out of the question; instead of *bije*,

bee, the stinging insect, it may have been *behije*; *q. e.* tormenting, teasing; in either case it sounds *to be*. *Haake, heeke*, the part. pres. of *haeken*, to hack, to cut; *nðe*, the third pers. pres. of *no-en, noden, nooden*, to be required, to be necessary, wanted; *bij*, aside; *hone*, the part. pres. of *honen, hoonen*, to favour, to show courtesy, kindness, to; *op on*, up on high, over, out of sight; *pick*, grudge, malice, enmity; *toe*, finished, at an end; and also *to* as the infinitive preposition.

"Puss had a month's mind **TO BE UPON THE BONES OF**  
 "him, but was not willing to *pick a quarrel*."  
*L'Estrange.*

*A crow to pick*; in the same sense as *a bone to pick*; seems, *er keer houn, toe pick*; *q. e.* let there be a friendly turn, no grudge; here let things take an amicable course, without spite; *keer*, turn, course; *houn*, favourable, kind. *Keer houn* sounds *crow*.

#### A CUCKOLD

(formerly *cockold, cockewolde*;) seems, *er gacke w' hold*; *q. e.* there a making a fool of under the garb of observance; these are making game of him, while they feign ceremonious attention to him; they betray him, under the mask of cajolement; in reference to the false friend's and the aduress's conduct towards the betrayed mate. *Gacke*, the part. pres. of *gacken, gekken*, to deride, to befool, to mock, sounds *cock, cuck*; *g* and *k* interchange dialectically; *graum*, common sailors, and *crew*, are a same word, as well as in the import of common people generally; and grounded in *graun*, grey, the constant colour of the garment of the commonalty of that day; *gack*, seems the source of our term *gawk*, dolt, a foolish, clownish, borish looking, staring, countryman; also, in Scotland, the cuckoo; *w*,

*wie*, as; *hold*, homage, obeisance; in an adjective sense friendly, well-wishing. The original phrase sounds *cokewold*, since compressed into *cuckold*; *o* changes dialectically into *u*; *uit* and *out* are the same word.

"Then drede ye noght to ben a COKEWOLD,

"For filth and 'elth also, so mote I the,

"Ben grete wardeinis upon chastite." *Chaucer*.

Obs. Johnson derives the term from the french *cocu*, the same word with the dutch *kockock*, cuckold, and *cucco*, the italian *cucco*, and our own, as the bird meant by it, but which is purely an onomatopy or sound imitation of the cry of that species of its tribe! Possibly the dutch *gack*, *gaak*, may be at bottom the same word with the above scotch *gank*, as the bird which is ever repeating the same silly sounding cry, and fabled to have its offspring fathered by a bird of another kind. 'Oldness, old age; *elder* and *older*, are a same word; an *elder brother* is an *older brother*.

#### A SQUINT;

a side look of the eye, the eye so placed as to look askew, a tranverse vision; seems, *er schuynte*; *q. e.* there obliquity; in this case a slope, a turning aside from directness, and here in relation to the eye; probably grounded in *schuwen*, *schoumen*, to shy, to start on one side, and thus to turn from the straightway, to go aside from it. *Transverse tuentibus hircis*, squinting goats, goats looking crossways. *Skew*, *askew*, aside, askance, is evidently as *schuwe*, shying, going or looking aside, the part. pres. of the above *schuwen*, *schoumen*; whence the french *esquiver*, to go quickly, slyly aside, to shirk. *Schouw*, is a scare-crow. We say *shu! shu!* to frighten away crows, and birds that are doing harm. *Schu*, sounds *squ*. From *squint* we

have made to *squint*; *squint-eyed*, is to have the eye aside, and so looking secretly, slyly at; *to eye*, to watch carefully.

"Perkin began already to SQUINT one eye upon the crown, and the other upon the sanctuary." *Bacon*.

"He was so SQUINTEYED, that he seemed spitefully to look on them whom he beheld." *Knolles*.

#### A PIGEON

(formerly RIDGON), seems as the expression, *er-bid je on*; *q. e.* want it, there it is; you have but to desire it, and you find it always at hand; order it, there it is, close by, within the homestead, where you are; and thus as that which is sure to be had at once when wanted, on any sudden occasion. *Pigeon*, refers solely to the domestick bird so called. *Dove*, is the true term for the species, though now only applied to the wild one of the kind. But *dove-house* and *dove-cot*, were, and still are in some places, terms for *pigeon-house*; the dutch have no other name for *pigeon* than *duive*, *duif*, dove. *A dove house*, is the usual appendage to every homestead or farm, and was once universally so, for both the use and sale of the bird. The french *pigeon* and italian *piccione* are our own word dialectically modified. *Pigeon*, as a person who is easily taken in, duped, the one at the command or call of the sharp one, is the same term analogically applied; whence we make *to pigeon*, in the sense of to dupe, to make a fool of, to rob. *Duive-huys*, *duive-kot*, are the same word, as with us. *Pigeon-livered*, is accounted for under the expression *white-livered*; see that phrase in this Essay. *Bid*, the imperative of *bidden*, to require, to desire, to seek for; also to order; *je*, at any time, ever; *on*, *aen*, at, close by, *apud*.



"I have a dish of DOVES, that I will bestow upon your  
"worship." *Shakesp.*

*To be at one's bid*, and *to be at one's command or order* are a same expression. *To bid*, has also the import of *to invite*, in both languages.

## A MAXIM;

a guarded opinion; a rule established by forethought; seems, *er m'hach's im*; *q. e.* in this case change is put out; chance has nothing to do here, and thus that which has been matured by foresight; *m', meê, mede*, with, *hach*, hazard, chance; *'s*, is; *im, in*, at an end, put by, done for; *ch* sounds at the end of a word as *k*, and *m'huch's* sounds *max*. The term has been applied by others to the latin *maximum*, something of the greatest, the chief of all, the neuter of *maximus*; but what can that have to do here? size or extent has nothing to do with *maxim* any more than with *axiom*; a term of a same import and source, for I take *AXIOM* to be, *hach's kie om*; *q. e.* in this case chance is out of the question, laid aside, rejected, put an end to; implying, and replaced by consideration; *om*, over, done with, at an end. *H* being no letter and *ch* as *k*, leaves the above phrase in the form of *ak-'s-ie-om*; *ks* is represented by *x*, and *ie* sounds *i*, when pronounced as formerly by us. Our term is however is held by others to be grounded in the greek *axiom*, a thing said, a dictum, something spoke, and may be either true or false; but that is not what we mean by *un axiom*, where falsehood is essentially intended to be excluded; *axioein*, is to speak, to say. Cicero explains the latin *axioma* in the greek sense. But the term not only infers being either spoken or written, but also its being the result of foresight, thought, experience.

"AXIOMS, or principles more general, are such as this,

"that the greater good is to be chosen before the lesser."  
*Hooker.*

"Their *affirmations* are no AXIOMS; we esteem thereof  
 "as things unsaid, and account them as nothing."  
*Brown.*

"It is a MAXIM of *state*, that all countries of new ac-  
 "quest, till settled, are rather matters of burthen than  
 "strength." *Bacon.*

"*A reflection* that has long since passed into *proverbs*  
 "and been ranked among the *standing* MAXIMS of hu-  
 "man wisdom." *Rogers.*

THANK MY STARS; a common self congratulation on  
 the escape from some difficulty; seems, *dank, my hye*  
*stae'r's*; *q. e.* thanks my vexation is at an end; thank  
 God my suffering is come to a full stop, that which  
 was tormenting to me is finished; *dank*, thanks; *my*,  
 to me; *hye*, tormenting, giving pain; *stae*, the part.  
 pres. of *staen*, to stop; '*r*, *er*, there, in this case; '*s*,  
*is*, is. *My hye* sounds *my*, like all sequences of a  
 same vowel, and *h* no letter.

#### A GROCER;

as the dealer in preserved articles of vegetable produce;  
 seems. *er groe's her*; *q. e.* that which has been pro-  
 duced by the earth in one state may be had here in ano-  
 ther, and thus the announcement of the means of sup-  
 plying vegetable produce in a duly preserved state;  
*groe, groeye*, the part. pres. of *groeyen, groenen*, to  
 grow, to flourish; *her*, again, back again, returned;  
*herleven*, is to come to life again, to revive, to reappear.  
*Grocery* articles in fact are such as having been pro-  
 duced in one state, appear again in another. *Groê's*  
*her* sounds *grocer*. With the french it is *epicier*,

spice dealer, with the dutch *kruidenaer*. Johnson fetches the term from the french *gros*, big, and says it should be spelt with an *s* instead of a *c*, a sheer groundless whim. As a dealer, a *grocer* is not one who sells *en gros* (by wholesale), but oftener by the ounce or pound, nor is he *big* professionally. *Engrosser une femme*, is not to fill her with plums or almonds and raisins, but with a child.

## A BUTCHER;

in the common import of that well known word; seems *or beuit schiere*; *q. e.* there is the one who divides, cuts into pieces, that which is dead, finished; he it is who parts into shares the killed animal, that which has been deprived of existence, that which is at an end; with which the french *boucher* is a same word, though by others derived from *bouche*, mouth; but that would apply as well to the *baker* as the *butcher*, and is ungrounded in all but analogy of letter. *Beuit, gebwt*, the past part. of *beuiten, bewten*, as *uiten, wten*, with the impletive prefix *be*, to put an entire end to, to finish completely, to deprive of life, to take animation from, to oust from hence; and with which our *to out*, and *to oust*, to eject, are a same word; and so is the french *ôter, oster*, to take out, to remove, to oust, which Johnson derives from *ouster, ôter*, and is right as to *ôter*, but there is no such word in french as *ouster*; *schiere*, the third pers. pres. pot. mood of *schieren*, to part into pieces, to divide into parts; whence our *shire*, county, a part or division of a whole, of the entire country, place.

## IS THROWING PEARLS TO THE SWINE;

is doing something worse than useless; a common expression, but one that could never have originated in a form of words which imply the act of a madman, one that could never enter head of any one in his

senses; and is decidedly the letter form of same original soundsense expression, which I take to be, *is de roun inge*, *Pye relle's toe die's wee hye inne*; *q. e.* is the grief pinching; the holy one's gabble in this case is but adding vexation to woe; where the sorrow is oppressive, the chattering of the man in the cowl (confessor, priest) is only adding persecution to misfortune; if the regret for the loss in question is real, nothing the parson can say will do any good, and only worries the object of his officiousness. *Roun*, regret, grief; *Pye*, friar, the man in the cowl; *relle*, the part. pres. of *rellen*, to talk nonsense, to chatter away, to scold, whence our *to rail at*, and *to rally* a person; but all the terms in this sentence have already been explained in this and the other volumes of the Essay. The expression belongs to a period when it was usual to call in the Confessor to his dying dupe. The french *jetter les marguerites devant les pourceaux*, is an exact translation of our own travesty, and used in the same sense.

#### A DRYSALTER;

a wholesale importer of drugs, preserved fruits, dyer's articles, and other materials, which he sells, in such proportions as each may want, to chemists, apothecaries, and other less general dealers and retailers of them; seems, *er die'r hye's al t' eer*; *q. e.* what you have in your head is there already, that which you are now thinking of is all there before hand, is all ready for you to take away, there is before hand provision of that which is required by you to have. *Die*, that which; *'r*, there, is in the head, in reference to him who is there to buy the wholesale article; *hye*, longing for, gasping for, vexing for, the part. pres. of *hyen*; *t'*, *te*, to; *eer*, before.

"An extensive grocer and DRYSALTER." *Times newsp.*  
Nov. 27. 1839. p. 7. col. 2.

## TO GIVE ONESELF AIRS;

to assume that which does not belong to the one in point. *Toe geve, waene self eer's*; *q. e.* the addle-headed one dreams he is grace itself; the fool imagines himself to be the flower of perfection, dignity, good breeding itself; the wrong-headed think themselves all that is right, becoming. *Toc*, at an end, over, finished; *geve, gheef, gaef*, sound, entire, all as it ought to be, hale, healthy; so that *toe geve* is, unsound, not as it ought to be, addled, and sounds to *give*; *waene*, thinks, imagines, the third pers. pres. pot. mood of *waenen*, to fancy, to conceive, sounds *one*; *self*, self, he himself; *eer*, grace, elegance, dignity, ornament, appearance; *s*, is *s*. But *air*, as in *spitefull air*; *fawning air*; *pleasant air*; *air of good humour*, &c., seems the dutch *ee'r*; *q. e.* always there, ever there, and thus identical with inborn, natural; *ee*, ever; 'r, *er*, there, *a pleasant air*, is pleasant from nature, from the beginning of the existence of the object referred to; *air of good humour*, natural, inborn good humour. *Air*, as the fluid or atmosphere that encompasses our globe, is in its direct sense, and is the thema *a-er*, flowing, fluid, fluent, that which flows about us, that in which we live, or, if you will, swim. See WATER, v. 2. p. 250. The greek *aer*, the latin *aer*, our and the french *air*, and italian *aria*, are a same word as *eer*; *l'aria del canzone*, *l'air du chanson*, and our *air of a song*, is the ornament of a song, the ornamental part of, the grace of the song, its elegance, outfit, dress.

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“ Her graceful innocence, her ev'ry AIR  
 “ Of gesture, or least action overaw'd  
 “ His malice.” *Milton*.

“ The AIR of youth.” *Idem*.

“ With the AIR of a secret.” *Pope*.

" They naturally GIVE themselves the AIRS of kings and princes." *Addison*.

" He assumes and affects an entire set of very different AIRS." *Swift*.

#### A GRANDFATHER;

seems, as *er geraê'nnd vader*; *q. e.* there the one by whom the father is already produced; this is the one who has already made the father, in relation to the person's child in question; *your grandfather*, is as he who begot your father, mother; *geraê, geraed, gcreed*, prepared, made ready; *'nnd, innnd*, the past part. of *innen*, to bring into the world (place) in question; *vader*, father. *Grandson (daughter)* are as the children of the producer or author of their father; *geraê 'nnd* sounds *grand*. Johnson takes *grand* to be as the french term for *great*, with which our *grand* in the sense of *magnificent* is a same word; but what can that term have to do here? *A grandfather* is neither a large, magnificent, or conspicuous father; nor can it ever by any etymological mytification be made to impart the idea which it has in relation to *father*. The french *grandpere (mere)* is a literal translation of the english term. And *groot* in *groot vader (grandfather)* seems as *geroote* the part. pres. of *rooten, rotten* (with the completive prefix *ge*) to collect into a series, order, a line of things or beings, and thus the continuer, collector, producer of a series of the descendants or children of the family in point; for *groot*, great, can never be the word here intended. Our *great* in *great grandfather* is probably as the above explained *groot*, and so it is in regard to all the degrees of consanguinity in which it is used with the words, father, mother, child, son, &c. The dutch for *grandson* is *kindskind*, child of the child, in reference to the father in point, and thus in a true sense; *kind*, child, as son or daughter. *Grandsire*, as the equivalent term for

*grandfather*, seems the above explained *grand* and *sire* (father) the dutch *saeyer*, *saeder*, sower and thus producer, the one that is the cause of coming forth, the sower of the seed or embryo of production, with which the latin *sator*, is a same word as well as our *sire*, the one as *saeyer*, the other as *saeder*; *saeyer* sounds *sire*, which is also a term for the father or producer of a *horse*; evidently grounded in *saeyen*, to sow; *agrorum sator*, the sower of the fields; *oleæ sator*, the sower of the olive; *sator hominum atque deorum*; the father of mankind and of the deities (in reference to the imaginary ones of the poets of the ancients); *omnium rerum pater et sator*, the father and producer of all that is (in reference to Jupiter as the supreme deity of that day with the Romans), are all classical and sound sense expressions. *STUD*; is clearly the same word with the dutch *stutte*, *stuyte*, as the mew for breeding horses, the place where stallions and brood-mares are collected for that purpose; and which seems grounded in *stutten*, *stuyten*, to support, to keep up, and thus to continue the race in point; *stud* as the nail so called, and *stud*, post, is the same word in the sense of that which fixes, keeps up or together. *Stutte*, *stuyte*, has also the import of *horse*, as well as *brood-mare*, and is another term belonging to this stock.

“ One was saying that his GREAT GRANDFATHER, and  
 “ GRANDFATHER and father died at sea: said another,  
 “ that heard him, an 'I were as you, I would never come  
 “ at sea, why, saith he, where did your GREAT GRAND-  
 “ FATHER, and GRANDFATHER, and father die? He an-  
 “ swered. where but in their beds? He answered an 'I  
 “ were as you, I would never come to bed.” *Bacon*.

#### A COFFIN;

in the usual import of the word; seems, *er kaf inne*; *q. e.* there is that in which chaff is put, that in which the husk (shell of the being in point is placed, and

*chaff* or husk are in relation to the soul (life) of a being, and consequently in such regard as stuff, trumpery, valueless substance; sound the *a* broadly as was once done, and the phrase is *coffin*, the double *ff* is a dialectical change, as in *chaff*, the dutch *kaf*, and *stuff*, the dutch *stof*, dust. But *coffin* as that in which the confectioner puts the articles he has sold to the customer, seems *er kauf in*; *q. e.* in that is put the purchase, what is sold to you is in that case; in the import of the hoof of a horse, it seems as the same term in the sense of that which makes the purchase complete, the use of a horse depending upon its hoof, if that was not sound it would be a price given for nothing, and thus no purchase or completed bargain; as the crust of a pastry, it seems as that in which what has been bought in the market is put for the use of the table. The french have the term *coffin*, for a wicker basket where they throw scraps of paper and torn papers when no longer wanted, which I take to be as the first above given phrase, and thus as the receptacle of valueless stuff. *Kauf*, is the germanized form of the dutch *koop* (purchase) in the original form *koo*; *kooman* and *koop-man* (merchant) are a same word with *kaufman*, the dialectical change of the *o* into *a*, and *p* into *f* have been repeatedly exemplified in this treatise. *Coffer*, strong box, and the french *coffre*, seem as *kauf ee'r*; *q. e.* the means of buying or paying for is always kept here, in this place. The dutch for *coffin* is *dood-kist*; the french *circueil*, *bière*.

"He went as if he had been the COFFIN that carried himself to his sepulchre." *Sidney*.

"Of the *paste* a COFFIN will I rear,  
 "And make two pasties of your shameless heads."  
*Shakesp.*

"The bilder oke, the hardie asshe  
 "The piller elme the *coffir* unto caraine." *Chaucer*.



KIND; of one sort, of a same class, as in *mankind*; is clearly the dutch *kend, kund, kond*, genus; grounded in *kunnen, konnen*, to know, to distinguish from, and thus as that marked or known by what is seen or felt in it; and *kind* favourable to, showing good will towards, seems only another use of the same term and as the natural behaviour or conduct of the one to the other of the same kind. *She was kind to him*, she treated him as a female would a male of the same species with herself, inferring something perhaps that one man could not do for the other. And in another view of the sense a man or son could not do what the Grecian daughter did for her father. ABLE, capable, suitable, clever, fit, talented; seems, *er Bije hel*; *q. e.* in this case the Bee is evident, here industry, talent, ingenuity, contrivance is apparent to every one; and sounds *able*, with which the french *habile*, spanish *habil*, and latin *habilis* are a same word. *Otio quam labori habilior*, fitter for an idle than an industrious way of life; *un homme habile*, an able (clever) man; *Bije*, bee, was the universal type with the Saxon for industry and ingenuity, as the truest exemplification of those qualities that the hand of nature has brought home to mankind; *hel*, clear, evident, shining, bright. Johnson derives the term from *habilis* and *habile* which are the words originating in the phrase above given as the source of *able*. *Er*, there, the general representative of the particle *a* as the prefix of a substantive. SISTER, the dutch *suster*, seems *sij u 's t 'ee 'r*; *q. e.* this is the one you are to get married, get a husband for in reference to the members of the family she belongs to. BROTHER; the dutch *broede er*; *q. e.* of the same brood there, one of the same father and mother; *broede*, and our *brood* are a same word. A ROMANCE; an invented story, an exaggerated tale; an overstretched relation in regard to self; seems, *er ruyme hans*; *q. e.* in this case the person (speaker, teller, author) amplifies, dilates, exaggerates; *ruyme*, the pres. pot. of *ruymen*, to dilate, enlarge, to make something of little or nothing; *hans*, person, member of society.

## TO DANCE A HORNPIPE ;

*toe d'hans er hoore'n pype* ; *q. e.* there must be a playing of the pipe for a person to do this ; for any one to do this there must be the fife. *Hans*, person, member of society, man ; *hoore*, the pres. pot. of *hooren*, to belong to, to be required ; *pype*, fife, pipe. A COUNTRY DANCE ; *er gewoonte rije d'hanse* ; *q. e.* in this case custom regulates the party ; here practice in this regard places the company as required ; in reference to what is then intended to be done for an unschooled social pastime ; *gewoonte*, established practice ; *rije*, rules, regulates, governs ; *hanse*, company, society, association ; *d', de*, the. COUNTRY, as one's native soil, the land on which we are born and live ; seems, *gewoonte rije* ; *q. e.* habit suits us to it, we like and prefer it to all other places from habit ; and thus the place naturally preferred and beloved by those born in it, used to it from birth. And *country*, as when we say *he is gone into the country*, and mean he is gone out of *town*, is simply in reference to *town*, the dutch *tuin*, garden, orchard, enclosed place such as all *towns* formerly were, and still are on the continent ; and thus meaning, gone from an enclosed place or town to the open land. The french *contrée* and italian *contrada*, are the same word with *country* ; but now supplanted in use by the term *pays* in France, and *paese* in Italy ; *de contrée en contrée*, is from one country into another, from land to land. By the dutch *land*, *vaderland*, is used as we use the term *country*. *All the country*, all the people (inhabitants) of the land ; *a country wench*, as opposed to a town female ; *country* people, as opposed to the inhabitants of the town in point. *C, k, and g* interchange, the italian *gridare*, spanish *gritar*, the french *crier*, and our *to cry*, are the same same word with the dutch *kryen*, *kryten*.

" Florinda danced the Derbyshire HORNPIPE in presence  
" of several friends." *Tatler*.

" Let all the quicksilver i' the mine

"Run to the feet-veins, and refine  
 "Your firkum jerkum to a dance,  
 "Shall fetch the fiddlers out of France  
 "To wonder at the HORNPIPES here  
 "Of Nottingham and Derbyshire." *B. Johnson.*

"All the COUNTRY in a general voice,  
 "Cry hate upon him." *Shakesp.*

MEAT (formerly *mete*); food, flesh-food, the meal; seems the dutch *moet*, (*moes*); *q. e.* provision, eatables, food, as grounded in *mo-en*, to cut, to mow, and thus as that cut by both knife and tooth, without relation to the kind of substance; *to give a horse its meat*, is to feed it in the usual way for a horse. *Give him some food.* The interchange of *oe* into *e* and *ee*, is dialectical, our *to meet* and the dutch *moeten* are one word, and so are *groen*, green, *groeten*, to greet, &c. The french *met*, *mets*, is our *meat*. *Met*, *mette*, is used in dutch for the delicate bits of pig-flesh.

"And thither some <sup>1</sup>METE for charite me sende  
 "To live upon." *Chaucer.*

"But sothe it is, right at his mother's <sup>2</sup>heste  
 "Biforne Alla, during the <sup>3</sup>MET's space  
 "The child stood loking in the king's face." *Idem.*

"Strong oxen and horses, well shod and well clad,  
 "Well MEATED and used." *Tusser.*

<sup>1</sup>Food. <sup>2</sup>Command, call, order; the dutch *heet*, *hiet*. <sup>3</sup>Meal-time, time of eating, dinner time.

MEAD (formerly *meith*); the strong liquor of our forefathers, prepared (probably by fermentation) from honey, whence *mede-hove*, alehouse, the place where mead was drank (already explained in this Essay); the dutch *mede*, but grounded, as appears to me, in *maede*,

*q. e.* mowing, land for mowing, with which our *mead* (formerly *mede*) is a same word, and *meadow*, as *maede-hoeve*; *q. e.* requiring to be mowed; or else as *maed-ouwe*, mowing land, fit for mowing; and *honey* being the staple ingredient of *mead*, and that a substance collected by the bee from the *flowery-mead*; *mead* (the liquor) seems as that brought from the *mead* (*meadow*.) *Mead* is even now provincially used for a remedy in some complaints; hence probably the dutch *medicijne*, medicine, physic, and *medeciyn*, physician, as well as the latin *medere*, to cure, to remedy, *medicus*, physician, and our *medicine*, physic. *METHEGLIN*, mead, strong liquor from fermented honey, seems the contraction of *mede ee glije in*; *q. e.* *mead* always slips down the throat smoothly, glides down within us; *ee*, ever, always; *glije*, the pres. pot. of *glijen*, *glyden*, to glide down, along, up; whence probably *gleet*, formerly *glite*, as the complaint distinguished by involuntary discharge of matter.

"Though not so solutive a drink as *MEAD*, yet it will  
"be more grateful to the stomach." *Bacon*.

"Corne feedd with the pasture and *MEAD*." *Tusser*.

"Honey and milk, and sugar, there is three,  
"Nay then two treys; and if you grow so nice,  
"METHEGLIN, wort, and malmsey." *Shakesp*.

"Embrondid was he, as it were a *MEDE* (*meadow*)  
"All full of fresh flouris both white and rede."  
*Chaucer*.

"The incense, clothis, and the remnaunt al,  
"That to the sacrificise belonging shal,  
"The hornys full of *MEITH*, as was the gyse,  
"There lakkid nought to don ther sacrificise." *Idem*.

A TOE; one of the extremities of the foot, seems

simply, *er toe* ; *q. e.* there concluded, there at an end, there a conclusion ; *toe* being the dutch adverb in the import of *finished*, at an end, concluded, and thus one end of the entire frame to which the foot belongs. The dutch term for *toe* is *teen*, in a direct sense *sprout*, *twig*, and so a sprout of the foot, a branch of the foot.

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“ Come all ye spirits  
 “ And fill me from the crown to *the toe*, topfull  
 “ Of direct cruelty.” *Shakesp*,

TO AIL, to go on or continue being ill, to feel unwell, to find ones self out of order ; seems *toe ee ijle* ; *q. e.* to continue out of order, to go on giving symptoms of illness ; *toe ee*, for ever, to eternity ; *ijle*, the part. pres. of *ijlen, ylen*, to be ill, out of order, not in the due or natural state of health of either body or mind ; whence our adjective *ill*, in an undue state ; *ijlen*, has also the import *to act in haste*, to hasten, hurry ; *to take ill*, is to take without reflection, wrongly ; *ill-done*, is hastily done, done in a hurry. EVIL ; the dutch *evel, uvel, oevel*, seems *e fiel, q. e.* bad going on (see obs. p. 119 of *this vol.*) ; *e, ee*, continuance, indefinitely ; *fel, fiel*, in an undue state, angry, cruel, bitter. *Evil it becomes you*, it seems unnatural to you, not your true state by nature. *Evil be to those (him) who evil thinks*, is not the true, though usually adopted, equivalent for *honi soit qui mal y pense* ; *q. e.* shame, disgrace be to him who thinks there is harm in this ; where the old french *honir*, is the dutch *honen, hoonen*, to shame, to make game of, to disgrace. FROM HAND TO MOUTH ; by labour, as in *to live from hand to mouth*, to live by one's own labour ; seems *vrom hand toe moed* ; *q. e.* with an industrious hand there is an end to anxiety, in reference to want of bread, living, means of existing ; he that is able and willing to work need not fear want ; a sentence belonging to a former state of society, and then a sound truth ; at present only

hypothetically so with us, from the unnatural state in which long mismanagement has placed our country; *vrom*, industrious, strenuous; *hand*, the type of labour, of which it is the instrument; *mood*, *moeye*, anxiety, trouble, vexation.

"I can get my bread from HAND TO MOUTH, and make  
"even at the end." *L'Estrange*.

"And the angel of God called to Hagar out of heaven,  
"and said unto her, what AILETH thee Hagar?  
"fear not!" *Gen. xxi. 17*.

"Love smil'd, and thus said; Want joined to desire is  
"unhappy, but if he nought do desire, what can Her-  
"aclitus AIL? *Sidney*.

"Yet praie I you no EVILL ye ne take  
"That it is short which that I to you write." *Chaucer*.

"Of horrid hell can come a *devil* more damn'd  
"In EVILS to top Macbeth." *Shakesp.*

"Ah forward Clarence! EVIL it beseems thee  
"To flatter Henry and forsake thy brother." *Idem*.

"EVIL is what is apt to produce or increase any pain,  
"or diminish any pleasure; or else to procure us any  
"EVIL, or deprive of any good." *Locke*.

A THIEF (formerly *theff*); the dutch *dief*, which seems as *er die heffe*; *q. e.* there the one takes away, here is the one who carries off, indefinitely; or it may be as *er de heffe*; *q. e.* there the carrying off, taking away; *heffe*, in the one case the pres. pot. of *heffen*, to take up, off, hence our *to heave*; in the other the part. pres. of that verb. *A thief in the candle*, *er sie heffe in de kant till*; *q. e.* see there a projecting at

the side (in reference to the wick) take it away; *kant*, side; *till*, the imperative of *tillen*, to take away, lift up, whence the latin *tollere*.

"Jak then, quoth the paramour wher is the THEFF ago?  
 "I n'ote, quoth Jak, right now he left me fro."  
*Chaucer.*

"Thei (*the monks*) ben false, thei ben vengeable,  
 "And begile men in Christ's name,  
 "Thei ben unstedfast and unstable;  
 "To traie their Lorde, 'hem think no shame;  
 "To servin God thei ben full lame  
 "Godd'is THEVES, and falsely stele;  
 "And falsely Godd'is worde defame.  
 "In winning is ther world's wele." *Idem.*

"Four and twenty times the pilot's glass  
 "Had told the THIEVISH *minutes* as they pass."  
*Shakesp.*

THEY ARE ALL GONE TO HELL; as the annunciation of the riddance of some pillaging incapable gang, either in regard to public security or else management of state affairs; but seemingly a travesty of a cotemporary sentence in relation to the then intruding establishment of monkhood among the restive and unmystifiedly religious Saxons; *t'evr Haer all goè'n, toe helle*; *q. e.* obliterate hell, and there's an end to the monks livelihood; without his patent (self-manufactured) hell, the Friar would have nothing to live by. By the Saxon no such conundrum was believed in, or seems even to have ever been heard of till the visit of the papal missionaries, with whom it was used as a means of alarm and extortion. *Haer*, hair-cloth, frock; type of *Friar*; *goè, goede*, property; *'n, in*, bringing in; *toe*, excluded, out of the question.

#### A PAIR OF SCISSORS;

(*scissars*); seems the contraction of, *er byer of*,

*schie*, *hijse*, *o'er's*; *q. e.* by that there separation, parting, cutting is completed, this is that by which taking off, disuniting, carving out, is performed; *of*, off, from, separated; *schie*, the contracted part. pres. of *schieden*, to cleave, to disunite, evidently connected with *scheyden*, to depart; *hijse*, the same of the verb *hijsen*, to cut, to mutilate; *o'er*, *over's*, is over, is done. Johnson derives the term from the latin *scissus*, cut, but *scissors* are to cut by or with; besides where is the analogy of form in the two words? The 's, as *is*, accounts for the plural form of a sole instrument, which it is. As the adjunct of another term, the word is used in the singular form, as in *a scissor-grinder*. CHISSEL, as *schie hisse el*; *q. e.* that which parts, cuts something else; whence the french *ciseau*, in the same sense. And their plural *ciseaux* (scissors) is another proof of what has been constantly stated in this Essay, that french terms are often the direct translations of the analogous english ones. For the plural termination of *scissors* we have above accounted. The *a* and *o* in *over*, *aver*, over, proves both *scissors*, and *scissars*, to be true spellings.

"When the lawyers and tradesmen brought in extravagant bills, Sir Roger wore A PAIR OF SCIZZORS in his pocket with which he would snip off a quarter of a yard nicely." *Arbuthnot*.

"My master preaches patience to him, and the while  
"His man with SCISSARS nicks him for a fool."  
*Shakesp.*

A KID; as the young of the goat; seems *er cuyde*; *q. e.* there that which is eaten (chewed,) and thus as that which in former days was the staple flesh meat (table food) of the community, and still is in Spain and Italy to the middle and lower classes; with us refinement has now substituted the sheep and lamb as its



representative; see art. WETHER, p. 162 of this vol.; *the goat* is no where an article of human food. In KIDKNAPPER, as the one who lives by stealing those of his kind, *kid* is the same word, and *kidknapper*, *kuyde naê happe'r*; *q. e.* what he eats is all dependent upon chance; his meals are all the result of mere accident, it being a trade for the supply of which no market is had by society, in which he is held a public nuisance. A KIDNEY, seems so named from a culinary purpose and to be as *er kuijde n' heye*; *q. e.* there the preparing it for eating gives no trouble, the eating in this case costs no pains; in relation to its being in a state fit for the table by merely putting it on the fire without further preparation and having no bone as an obstacle to eating, which is not the case with other parts of meat; *heye, hje*, the pres. pot. of *heijen, hjen*, to vex, to give trouble to. But in the well known expression, *they are all of one (a) kidney*, in the import of, they are all of a same family (sort, kind, nature), it is as *loins*, the lower part of the animal body at the back of which the *kidneys* are placed, as well as the organs of generation in both sexes, and thus the cause of animal production in a metaphorical sense; and we say *they are sprung from the same loins*, and mean from a same father or mother or both. In the dictionaries we find either no etymology for the term or else one worse than none. Johnson says there is none (meaning of course that he has found out.)

"Think of that A MAN OF MY KIDNEY; think of that, that am as subject to heat as butter; a man of continual dissolution and thaw." *Shakesp.*

"Thou slander of thy heavy mothers womb!  
"Thou loathed issue of the fathers LOINS!!" *Idem.*

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"Yet from MY LOINS  
"Thou shalt proceed, and from thy womb the Son  
"Of God most high." *Milton.*

IN KIDNEY-BEAN it is merely as an analogy to the form of its seeds so called from their shape. LOIN, as in *loin of mutton*, is in reference to its being one of the lower sides of the sheep's body. The dutch for *kidneys*, is *nieren*, probably connected with, if not grounded in, *neêr, neder*, below, beneath, and thus that placed in or belonging to, the lower part of the body. The now provincial term TO KITHE, to know, to become known to, seems as *t'u kit*; *q. e.* to you known, known by you; *kit*, known; *t'u*, by you. In some counties *the kithe*, has the meaning of *gement, queynt*, \*\*\*\* as explained p. 122. l. 9. of this volume, in the import of that by which the sex in point is known.

"The people lay in wait for our children and may be  
"considered as a kind of KIDNAPPERS within the law."  
*Spectator.*

"For but if Crist miracle upon The KITHE  
"Withoutin gilt thou shalt be slaine as withe."  
*Chaucer.*

"O thought that wrote al that I met (*dreamed*,)  
"And in the tresorie it set  
"Of my braine, nowe shall men yse  
"If any virtue in The be,  
"To tellin all my dreme aright,  
"Now KITHE thy engin (*genius*) and thy might."  
*Idem.*

TO DROWN; seems *toe de roun'n*; *q. e.* all over, in peace; all at an end, no more to be seen, quite gone out, all trouble away, and thus simply an indication of death, without expressing the mode, kind, or specifying how it happened; the term is never used but in connection with some other implied or expressed which determines the sense; as *he was drowned at sea*; &c. Johnson gives no etymology, but says others derive it

the word from the anglo saxon *druncnian*, and others from the german *drunder* (under)! The true import of the word is, to free from trouble, to set at rest, to get rid of care, of that state which is for ever liable to trouble. *To drown dull care*, is to get rid of dull care; *to drown the land with water*, is to put it out of sight, to get rid of the sight of it; *to drown the voice of the people*, is to get rid of it, to put an end to it by force, power, threats, &c.; *to drown* the human scream by a louder noise, as is done by one or more drummers while the sufferer is being flogged and flayed, is to stifle, put an end to the hearing of the screams by the bystanders, and thus a compliment to human nature. The dutch for to drown is *verdrinken*, to overdrench. A CRIMP, a seducer of people for the colonies, army, &c. seems, *er keye rieme' p*; *q. e.* there a tying up the fool, by this the fool is enslaved, made the tool of another; *rieme*, the part. pres. of *riemen*, to bind, to tie round; '*p*, up; but *to crimp*, in the sense of to cause to shrink up, contract, to make short or crisp to the taste, is the dutch *krimpen*, to contract, to shorten. THOUGHT, undisclosed conception of the mind; the dutch *docht*, *gedocht*, *dacht*, *gedacht*, the past part. of *dencken*, *dincken* (to think), and seems grounded in *dingen*, to judge, to construct within the mind, to form things within the head, of which the substantive is *ding*, thing; in the same direction of sense as the latin *reor*, *reri*, is the verb of *res*, *rei*, *re*, thing, cause. THATCHED; seems as *daecht*, covered over, over-clouded, the past part. of *daecken*, to obscure from above, to cloud over; and thus simply as covered, without relation to straw or other material; *a thatched barn or house*, is a covered in barn or house, a house or barn with a roof; hence *thatch* as roof, and *to thatch*, to cover in, to roof, but now used with us in relation to *straw*, as the material for that purpose; in former days perhaps the usual (if not only) mode of covering the then dwellings. DECENCY; seems to come out of *decken*, to cover, to conceal, in relation to the practical and simple covering of

nakedness (as with the fig-leaf by Adam and Eve) and subsequently to that of dress in all its refinements, as well as to the moral actuating of the mind in regard to propriety in speech and conduct in life; hence the latin *decere*, *decorare*, *decorum*, and our own analogous terms, as well as the term *deck*, as the cover to the hold of the ship or boat, and the verb *to deck*, to dress out, to cover with dress. *Decken* is also used for *to cover*, in relation to the stallion and mare. *Confusum cum virtute DECORUM est, sed mente et cogitatione distinguitur*; "virtue and decorum are not to be confounded together, the one is the result of natural good feeling, the other of reason and reflection" (from a hidden, unseen, source); the thema of the stock is *de-en*, *do-en*, *to enclose*; and also *to do*, *act*. To CRACK A BOTTLE; an almost superannuated phrase for to drink convivially with a friend; seems, *toe kere raecke er bottel*; *q. e.* the bottle coming to turning up, and thus to the emptying; here you see the bottle reaching the topsy turvy point, as it does when the last drop is poured out of it; *kere*, the part. pres. of *keren*, *keeren*, to turn round; *raecke*, the pres. pot. of *raecken*, *reycken*, to reach, to arrive at; *bottel*, bottle. But *crack*, as the sound, is an onomatopy or sound imitation, and a same word with the dutch *kraeck*, *krack*; hence *cracker*, as the well known squib, fire work; *the crack of a whip*, is the noise of a whip, and *a crack*, as a breach or break, is as the noise preceding, or accompanying, the act of breaking. *Crack-brained*, as crazy, half mad, seems, *keye raecke beredend*; *q. e.* inducing the thought that the standard of a madman (fool) is arrived at; persuades you that the mark of a wrong-headed one is reached; *beredend*, the part. pres. of *bereden*, to persuade, to reason into the sense of, and sounds *brained*. A BUM-BAILIFF; as one employed to arrest for debt, seems, *er bomme bij ee lijf*; *q. e.* there a shutting up of the body by law, there a confinement of the person by legal means; *bomme*, the part. pres. of *bommen*, to enclose, to confine; grounded in *bomme*, bung, as that which stops up. The bruisers

use the phrase *to bung up his eyes*, in the sense of to close by the fist. *Ee*, law; *lijf*, *lief*, body. Johnson says it is *a bailiff of the meanest kind*, and as *bound* and *Bailiff*! The slur upon the term is the word *bomme* resounding into *bum* in the common sense of that word, and is that which prevents its general use at this day; in its true form it implies nothing more derogatory than *Bailiff*, a Sheriff's officer, does.

‘Go, Sir Andrew, scout me for him at the corner of  
“the orchard, like A BUM-BAILIFF.” *Shakesp.*

#### A SPUNGING-HOUSE;

as the bailiff's house, to which, as matter of favour, he, in certain instances, takes an arrested debtor or a suspected criminal; seems, *er spon je henge hou's*; *q. e.* there the spoon reminds you that it is a favour; there what you eat puts you in mind that it is an indulgence to bring you there, in allusion to the extortions for what is eaten or provided in such a place, and which if objected to, the taking to a worse is the alternative; *spon*, *spaen*, spoon, ladle, as the principal utensil of the table, and probably before the use of the fork (the predecessor of it) the type of it, and thus that of eating, meal, food; *henge*, the pres. of *hingen*, *henghen*, to recollect, to remind; *hou*, *houn*, kind to, grateful to, indulgent towards.

“A bailiff kept you the whole evening in a SPUNGING  
“HOUSE.” *Swift.*

BUSY, alert, actively employed, providently industrious, attentively active; the same word with the dutch *besigh*; and formerly spelt with us *besy*, deriving, I suspect, from *besien*, to look carefully after, to inspect, and thus as acting with attention, diligently, industriously; we say *as busy as a Bee*, and *a Bee*, is the type of industry and minute attention. In the phrase *to do his business*, in the sense of to kill or put an end to, the import is in *to do*, as the dutch *toe doe*, putting an end

to, doing for, and thus as, *putting an end to activity*, power of action, and so life. *To do for a man* is to kill him, knock him up. *To do his business*, as in the phrase, he is gone to do his business, in the import understood by every one, seems as, gone to do that which no body can do for him, and thus specially *his own business*, as admitting of no second hand performer. By Chaucer, *busy* is spelt both with the *u* and with the *e*. Johnson and Horne Tooke derive the term from the A. S. *byrgian*, which the former says, is *occupied*.

"Thou then that so BUSIE (*watchfully*) dredest now  
 "the swerd and the spere, of thou haddest entered in  
 "the pathe of this life, a pore waifaring man, then  
 "wouldest thou sing before the thefe, as who saith a  
 "pore man that bereth no riches on hym by the waie,  
 "maie boldly sing beforne theves, for he hath not wherof  
 "to be robbed." *Chaucer. Boeth.*

"I wol not cal it but illusion

"Of haboundaunce of love and BESY cure (*care*)."  
*Idem.*

"A man shall win us best with flattery

"And with attendance, and with BUSINESS (*attention*)

"Ben we ylimid (*taken, caught*) both the more and  
 less." *Idem.*

"Ye knowin wel lord, right as her desire,

"Is to be quickened and lightened of your fire,

"For which she folowith you full BESILY." *Idem.*

"Full faire was Mirthe, full longe and high,

"A fairer man I never sigh (*looked at*),

"As rounde as an aple was his face,

"Full roddie and white in every place,

"<sup>1</sup>Fetis (*nimble, agile*) and well <sup>2</sup>BESIE." *Idem.*

"He was wont to seken the causes, whens the sowning

“windes moven and <sup>3</sup>BESIEN the smothe water of the  
“se.” *Idem. Boeth.*

<sup>1</sup>The dutch *vits*, agile, quick. <sup>2</sup>Well behaved to all, attentive, the part. pres. of *besigen*, to employ. <sup>3</sup>Agitate, ruffle, cause to work and stir. <sup>1</sup>Beheld; the dutch *sichte*, the præt. of *sichten*, to look at, the verb of *sicht*, *gesicht*, sight, also prospect, show, face, countenance, here spelt *sigh* to rhyme with *high*, a custom with Chaucer in regard to many other words. For *Busy-body*, see vol. 1. of this Essay.

THE LORD'S SUPPER; the communion of the Catholick, and since that of other Christian Sects; seems, *die lord's supper*; *q. e.* let the one who is deceived (imposed upon) take a sup there; let him who is enticed from the *heathen* to the *christian* belief, take a sip, a taste; and is as the sneering expression of the unconverted Saxon upon seeing that christian solemnity performed by a missionary; but, from the true import having been lost in the course of time and change of dialect, has been retained by the Catholick Church to the present day; *die*, he who; *lord*, the past. part. of *loren*, to impose upon, to defraud; *supp*, the imperative of *suppen*, to sup, to sip; 's, *is*, *is*. DOWN (downs) as in Salisbury downs, Sussex downs, the downs, &c.; the dutch *duin*, with which the french *dune*, *dunes* is a same word; and means *shallow* in reference to either land or water; place or places where land or water is not deep, and in regard to land unsuitable for the usual tillage of the farmer. *The downs*, as where the fleets are moored for safety, are the places where the water is not so deep as in the Channel, and consequently safer and less liable to the effects of high or contrary wind. *Les dunes de Calais*, are the Calais downs in the above sense. The term seems from *dunns*, *dun*, *din*, thin, shallow, not deep.

“To compass this his building is a town,

"His pond an ocean, his parterre A DOWN." *Pope*.

"Hills afford pleasant prospects, as they must needs  
"acknowledge who have been upon THE DOWNS of  
"Sussex." *Ray*.

"O'er hills and sinking bogs, and pathless DOWNS." *Gay*.

A HACKNEY; something for an occasional purpose, only as long as wanted; seems, *er hach* (*hack*) *n' ee*; *q. e.* in this case it is the occasion, no more; here it is the accident (chance happening) no further, not for a continuance, not for ever, not as fixed, settled; with which the french *haquenée* is a same word. A *hackney coach*, is a coach for the occasion, and then dismissed, no longer wanted, no longer used; a *hackney writer*, is a writer hired for the purpose in view, and no longer; a *hack horse*, is a hired horse, one taken for the occasion; a *hackney*, as a pony or horse used for common riding, in distinction from the hunter, race-horse, and those of higher class, is the dutch *hackeneye*, in the same sense, and grounded in the above given phrase.

"That's no more than every lover  
"Does for his HACKNEY-LADY suffer." *Hudibras*.

"Light and 'lewd persons were as easily suborned to  
"an affidavit for money, as post-horses and HACKNEYS  
"are taken for hire." *Bacon*.

<sup>1</sup>Common people, the populace, perhaps as the dutch *luden*, *lieden*, *leyden*, the populace; Chaucer spells the word *leud*, *leude*, *leude*, *lewid*.

"And loved well to have a hors of prise,  
"He wende to have reprovied be  
"Of theft or murder, if that he  
"Had in his stable an HACKENAIE." *Chaucer*.



By THE LIVING GOD; a well known adjuration, originating from a true and natural expression, called to the mind by some occasion of alarming position in which personal harm is foreseen; *by de lije u hinge God*; *q. e.* with you (us, every one) the being in distress reminds us of God; with every one danger recalls the Almighty into the mind; *hinge*, remembers, brings to mind; *u*, you, as one of all of us; the phrase sounds as the travesty, which in literal import is nonsense; who ever heard of God as a being with incorporated life, subject to death? LEWD; amorous, unduly ardent for the practical conclusion of love; seems, *lije hum-hijd*; *q. e.* suffering, tormented with the desire of marriage (being coupled); uneasy, worried to be coupled with the other sex; *hum, houn*, matrimony, marriage, the one of the one sex held to the one of the other, of which *humen, hounen*, to hold is the verb; *lije*, suffering; *hijd*, the past. part. of *hijen*, to torment; *y*, sounds *e*; *h*, no letter; so that original and travesty have a precisely same sound and sense. Johnson, as usual, when at a loss for a source or root, fetches one from his anglo saxon magazine, whence not a word of our language ever came. The dutch equivalent is *ontuchtigh*, immodest, unchaste, lascivious.

#### THE SILENT WOMAN (as an inn sign);

represented by the figure of a woman without a head; *t'hije's yle, ent wam aen*; *q. e.* is the traveller tired (distressed by his journey) let him stuff something into his guts; if he is fatigued let him refresh by putting something into his stomach, let him engraft his bowels with what is to be had here; *yle*, the part. pres. of *ylen*, to be distressed, fatigued; *ent*, the imperative of *enten, inten*, to put in, to stick on, to engraft; *wam, wamme*, belly, stomach, womb; *'s, is, is, 's yle ent* sounds silent. THE HARE AND HOUNDS; (for the rationale of the present Inn Signs see CROSS KEYS p. 78.) *t'hije harre hand hou'nd's*; *q. e.*

for the traveller (labourer) reposing along with attention, is that which is received here; *harre*, the part. pres. of *harren*, to take up an abode, to abide in, to stay at; *hou*, *houw*, favour, attention, kind treatment; *'nnd*, *inn*, the past part. of *innen*, to get or bring within. THE GOLDEN LYON; *t'hije gulde'n*; *lye on*; *q. e.* for the traveller good fare within, an end to suffering; for the labourer a feast (something to eat and drink), and an end to fatigue; *gulde*, fare, feast, treat, victuals and drink; *on*, *in*, at an end, in, over; *lye*, the part. pres. of *lyen*, *lyden*, to be in distress, tired. THE SILVER LYON; *t'hije's ijle vere*, *lye on*; *q. e.* to the tiring one (traveller) it is folly to go on (farther), rest is to be had here (fatigue is at an end here); *ijle*, the part. pres. of *ijlen*, *ylen*, to be crazy, to be foolish (mad); *vere*, the part. pres. of *veren*, *veeren*, *vaeren*, to go on, to proceed. THE WHITE LYON; *t'hije wic hyt*, *lye on*; *q. e.* for him who is out of breath (knocked up) a place to repose at (to end his present distress); *hy*, he, the one; *hyt*, the part. pres. of *hyen*, to pant, to be out of breath. THE RED LYON; *t'hije reed lye on*; repose ready for the tiring traveller; *reed*, *gereed*, ready at hand. THE ANTELOPE INN; *t'hije aen tuijle oppe*, *inne*; *q. e.* for the traveller knocked up, toiling on, the thing is for him to come in here (this is the place for him to come into); *tuijle*, the part. pres. of *tuijlen*, to toil, labour hard; *aen*, on the point; *op*, *oppe*, up, done up, knocked up. THE HEN AND CHICKENS; *t'hije hen hand schicke'n's*; *q. e.* for the travelling one, accommodation is always at hand within, from here; *t'hije*, the travelling people; *hen*, hence from here; *schicke*, the part. pres. of *schicken*, to accommodate, to suit. THE GOLDEN CROSS; *t'hije gulde en kroes*; *q. e.* for the traveller, victuals and drink, dinner and liquor; *en*, *end*, *ende*, and. THE BLACK DOG; *t'hije belacke*, *dog*; *q. e.* to the traveller a tempting place, let him avail himself of it; *dog*, the imperative of *dogen*, *deughen*, to avail, to be of value to. THE PLOUGH; *t'hije pleë houw*; *q. e.* to the traveller attention is paid,

in reference to the house so inscribed; *houw*, favour, useful conduct; *pleê* the part. pres. of *pleegen*, *pleên*; to enact, to perform, to play. *The Bugle*; *t'hijs bij heug eel*; *q. e.* to the traveller along with comfort, beer (ale) is to be had; for the labourer besides comfort strong liquor; *bij*, with, besides, along with; *keugh*, *heug*, comfort; *eel*, *ael*, ale. (For explanation of other inn-signs see CROSS KEYS, *p.* 78; DANCING MASTER, *p.* 139, and BULL AND MOUTH; *p.* 149 of *this volume.*)

## TO SPLIT HAIRS;

to overrefine in argument; seems *toe splitte ee'r's*; *q. e.* to dividing there is no end; distinguishing is only within the scope of eternity, there is no limit to unnecessary distinctions; implying over inquisitiveness is an absurdity, unnatural. *Splitte*, *splijte*, the part. pres. of *splitten*, *splijten*, to split; *ee*, eternity, that which lasts beyond the reach of our conception; *hairs*, is the aspirated echo of *ee'r's*; '*r*', *er*, there; '*s*', *is*, *is*. A NINE DAYS WONDER; as a sight, event, however surprising at first, not so beyond a limited time; no longer so after we become used to it; *er naê hijen d'ee's woond er*; *q. e.* in this case after astonishment the rule of our being is the getting used to it, after surprise the law of our nature is that we become accustomed to it, that we are no longer astounded by the same thing; *nae*, after; *hijen*, to pant from excitement, to gape or gasp from wonder, to be affected by that which is seen or heard, to be disturbed from quiet; *ee*, rule, eternal law; *woond*, the past part. of *woonen*, *gewoonen*, to accustom, to become used to, familiar with. TO DANCE ATTENDANCE; to solicit a favour in person, in reference to the one in and the other out of power, office; *toe d'hans at tene d'hans*; *q. e.* food to the common one is teasing the great one, the mean one (the fellow) gets provision by worrying the one above him; *hans* has both the import of one of the lower order and also of one of the higher; *hans*, the great one, grandee, the highest

in office, the uppermost in power; *tene*, the part. pres. of *tenen*, to irritate, tease, worry; to inflame. From *hansen*, *hensen*, to admit into the privileges of a society or company, to raise to a higher stage in society; we have our *to enhance*, to advance, to raise higher, to elevate, of which *hans* is the source; and also our *hansel*, to fee, to bribe.

“Men are sooner weary TO DANCE ATTENDANCE at the gates of foreign lords, than to tarry the good leisure of their own magistrates.” *Raleigh*.

A FOOL'S ERRAND; a useless embassy; a trip for nothing; an unrequited trouble; *er foole's arre 'nnd*; *q. e.* this is a case where the playing the fool with another is merely incurring anger in return; by serving him so it is doing that which will enrage him; *foole*, the part. pres. of *foolen*, to play the fool with, to make ridiculous; *arre*, the antiquated form of *erre*, ire, anger, rage; *'nnd, innd*, the past. part. of *innen*, to get in, to bring in. *Foolen* has also the import of *to touch*, and is the same word with the dutch *voelen* and our *to feel*. *To feel a loss*, is to be touched by the sense of the loss in point; *to feel in health*, is to be aware of (sensible of, alive to) the being in health, in a moral sense analogous to the physical or practical import of the term. A MOB; a sudden and irregular assemblage of people occasioned by some exciting event; seems *er moê 'p*; *q. e.* there mind (spirit animation) raised by some exciting event; there we see the spirit in motion, disturbed; or it may be as that the appearance of which is the cause of alarm (trouble, fear) to the mind of him who sees the people in such a state; and thus either as that caused by excitement from elsewhere, or as that which causes excitement to elsewhere; *p* and *b* being interchanging sounds, *moê p* travesties into *mob*; *'p, op*, up, raised; *moe, moed*, mind, spirit, humour. In the phrase MOB-CAP, undressed cap, it is also as *moê p*; in relation to the wearer as tired, in

want of rest; and thus as that worn for privacy and retirement from the business of the day; *moê, moed*, trouble, vexation, molestation, and also fatigue, state of being tired, in want of relaxation; if *moê*, is not as the contraction of *moete*, leisure, idle time, time of rest, and thus as that worn when at home, at leisure within. MOP, I take to be as *mas op*; *q. e.* dirt taken up, filth taken away; *maê, maede*, mud, dirt. But ~~mop~~ in the antiquated expression of MOP AND MOW, I should say was as *moê'p*; *q. e.* spirit on high, in high spirit, elevated state of mind, and the phrase to be as *moê'p hand m'houn*; *q. e.* spirits up, the expression of their being so soon becomes evident; in high spirits the consequence is the exhibition of it by cheerfulness and exclamation, rejoicing expressed by the voice; *Aoun*, acclamation, joyful exclamation, utterance of cheerfulness. SHE SET HER CAP AT HIM, in the sense of the female in question's trying to inveigle the noodle in view; *schie sett er keye 'p, at himme*; *q. e.* it being completely settled that the one in point is a fool; it whispers within (the mind suggests) that he is a proper subject for prey; perfectly convinced that there is a fool to deal with, it is felt that he should be made of service to the one in point, and has in fact no more relation to the female than to the male, but that *schie* sounds *she*; *sett, gesett*, the past part. of *setten*, to set, to fix, to settle; *schie*, completely; *keye*, fool, anothers tool; *at*, prey, food; *himme*, the part. pres. of *himmen*, to whisper, mutter within; *keye'p* sounds *cap*.

"Each one tripping on his toe,  
"Will be here with MOP AND MOW." *Shakesp.*

## GALLANT;

as in the expressions, *a gallant sailor, a gallant youth, a gallant navy, a gallant sight or show*. *Gaeij langt*; *q. e.* perfection (in regard to the object predi-

ated) attained; all that could be desired or expected completed, and thus as the prime or quintessence in regard to kind or subject in question, the very pitch or summit of it. So that a *gallant sailor*, is as one of the prime of his station, a *gallant youth*. *navy*, *sight*, &c. are as the prime of their sort or kind, at the very pitch of it. The spanish *galante*, *galan*, the italian *galante*, the french *galant* and the english *gallant* are a same word. The italian *galant uomo* is the french *galant homme*, and means an honest man, a fine fellow, an exalted specimen of his kind. *Gaeij*, *gae*, *gade*, that which is desired by all, wished for by all that know it or see it, the object of every one's ambition, *id quod ita placet, ut eo potiri velimus*. *Langt*, *ghelangt*, the past participle of *langhen*, *langen*, to reach to, to attain, to offer or present to, to hold out to. But *GALLANT* (with the stress upon the last syllable) in relation to an intriguing man or woman; one whose object is practical love, venery; one who makes the gratification of lust or attainment of its profits the object of pursuit, the business of life, termed by Johnson a *whoremaster*, seems *geyl langt*; *q. e.* lasciviousness at the highest pitch, the type of lewdness. The french phrase *un homme galant*, means a libertine, volatile lover, a whoremonger; *une femme galante*, an intriguing volatily amorous woman; a flirt. *Attraper une galanterie*, is to catch a disease generally consequent upon the promiscuous pursuits of the libertine. *Geyle*, *gyle*, *gheyle*, *ghyle*, lewdness, wantonness; *gheyle langt*, sounds *gallant*. *Langt*, as above explained. *Gaeij langt*, sounds *gallant*, as we pronounce it in relation to the *brave* or *fine* one.

"A place of broad rivers, whereon shall go no gallay, neither shall *GALLANT ships* pass thereby."

*Isaiah XXXIII. 21.*

"The gay, the wise, the *GALLANT* and the grave,  
"Subdued alike, all but one passion have." *Waller*.

"Scorn that any should kill his uncle, made him  
 "seek his revenge in a manner GALLANT enough."

*Sidney.*

"But fare thee well thou art a GALLANT *youth*,"  
*Shakesp.*

"When first the soul of love is sent abroad,

"The gay troops begin

"In GALLANT *thought* to plume their painted wings."  
*Thompson.*

———"The new proclamation,

———"What is it for?

———"The reformation of our travell'd GALLANTS,

"That fill the court with quarrel, talk and taylors."  
*Shakesp.*

"She had left the GOOD MAN at home and brought away  
 "her GALLANT."

"It looks like a sort of compounding between virtue  
 and vice, as if a woman was allow'd to be vicious, pro-  
 vided she be not a profligate, as if there were a certain  
 point where GALLANTRY ends, and infamy begins."  
*Swift.*

Obs. With the above explained *gaey*, the dutch  
*gaey*, *gae* (gay brisk, alert, full of alacrity, exhilara-  
 ting) the dutch *gaauw* (clever, knowing) and our *gay*  
 are evidently connected.

A TOP GALLANT MAST; as the occasional addition to  
 the main mast and its parts; seems *er t'op gelangt*  
*m'haeste*; *q. e.* there the object reached by additional  
 means of haste, there come up to by speeding on-  
 wards; and thus as the increased means of reaching  
 the intended place, object in view; *t'op*, up to, arrived  
 at; *gelangt*, the past part. of *langen*, to attain, to  
 reach, to arrive at; *m'*, *mê*, *mede*, by, with; *haeste*,

hastening, speeding; *t'op* sounds *top*; *m'haeste*, *mast*; *gelangt*, *gallant*.

#### TO WEAR THE BREECHES;

misplaced authority; rule yielded by the one naturally entitled to it, to the one to whom it is unnatural; seems *toe weer de Bijen rijk schiedt isse's*; *q. e.* to man the law of the bee is quite disgusting, the order of things that is maintained in the hive would be frightful with mankind, in reference to the dominion of the queen or she-bee in the hive, as well as to her being the only *she* for the use of the numerous *hes*, and thus a state of things abhorrent to human nature. Original and travesty sound alike. *Weer* an antiquated term for *man*, male of the kind; see art. WETHER, p. 163 of this vol.; *rijk*, rule, law, order; *schiedt*, quite; *isse*, the part. pres. of *ijzen*, to become horrified, stagnated, in regard to a due state of feeling; '*s*, is.

"Most master WEARS THE BREECHES." *Camd. rem.* 308.

#### THE SMALL POX;

seems, *dese mael el pock's*; *q. e.* this spotting (stain, mark) has nothing to do with the pox, the disfigurement of the face seen here is alien (foreign, different) to that of the pox; and thus a distinction of two disorders at that time of day (previous to the use of mercury, inoculation and the cow-pox) attended by a lasting disfigurement or staining of the face and body of the infected one; *dese*, this; *mael*, spotting, stain, mark, the same word with *maeckel*, spot, *macula*, and the source of *maelen*, to paint, and of *maeler*, painter. *Dese mael el pock's* sounds the small pox, which Johnson derives from *smael*, little, and *pox*, the true pox! *El*, alien; *pock*, pox; '*s*, is, is.

#### GALA;

as the expressions *a gala day*, *a gala day at court*,



meaning a festival day, as one in which dress and show were correspondently displayed by the frequenters. *Gaè laè*; *q. e.* complete blaze, a perfect glare, flaming finery; in relation to the company or assemblage on such days at the place in point. *Gaè gaeij, gade*, as explained in the article GALLANT. *Laè*, the contraction of *laeye, laeying* the participle present of *laeyen, laeden, laden*, to blaze, to glare, to flame, to flare. *A gala coat*, is a fine coat or dress, one suited to the festival in point. The english, italian, french and spanish *gala*, are groundedly a same word, and the travesty of the above phrase. The term has employed the faculties of a variety of etymologists, all differing in results and all, to me, in error. Johnson has not the term in his dictionary. The word is defined in the Spanish Academy Dictionary as *quod in aliquo genere primas habet vel excellens est*, but this does not account for the terminal *la*, and no etymology is given. The spanish has the phrases *la gala del pueblo*, the female who shines about all the rest of the village; the prodigy of the place. *Gala en el decir*, choiceness of diction. *Dia di gala*, a festival day.

## CHERRY;

seems the french *cerise*, italian *ciriegia*, latin *cerasus*, greek *kerasos*. The old term for our native *cherry* was *kerse*, the dutch *karse, kars*, the german *kirse*, from the thema *ka, ka-en*, to burn, to glow, whence the greek *kaein*. And *kerse* our native cherry is as the red, glowing coloured fruit. *Cress*, in *water-cress*, is the metathesis of the dutch *kerse* in the same import, and groundened in the above *ka-en*, as the plant with a hot burning taste, which in fact it is.

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“Shore’s wife had a pretty foot,  
 “A CHERRY-lip, a passing tongue.” *Shakesp.*

"I warrant them CHERRY-cheeked country girls,"  
Congreve.

"For fro the time that he had kist her ers

"Of paramours he set not a 'KERS

"For he was helid of his maladye." Chaucer.

"For to body ne to soul this vailyth not a 'KARSE."  
Chaucer.

<sup>1</sup>For the use of this term in the sense of a thing of no value, see article CURSE vol. I, p. 137 of this Essay.

MY HEART BLEEDS ; as when we say *my heart bleeds for him or her*, and mean *suffers*, is in a state of distress ; seems, *my aert bij leed's* ; *q. e.* my feeling is with the injured, my mind (natural sensation) is with the one that is wronged ; *my*, my, to me, that which belongs to me ; *aert*, *aerd*, *aart*, natural sense, nature, mind, genius ; *leed*, the part. past of *lijden*, to suffer ; *bij*, with, beside, along with ; *leed*, the substantive is injury, vexation, pain. In literal form the phrase is an absurdity. *Aert* aspirated sounds *heart* ; *h* no letter.

#### LOUSE

(plural *lice*) ; *luys*, *luis*, in german *lauss* ; derived by Bilderdijk from *luij*, *loij*, *leij*, slow, torpid, inanimate, with which the Celtic *laou* is a same word. Hence *leysigh*, *luysigh*, *losigh*, whence our *lazy* and *lousy*. *Lice*, seems *lijs*, *lys*, slow, idle, and hence as analogous in sense to *louse*, used by us for its plural, in dutch *luijsen*. *Laeuw*, slow, inanimate (*laeuv-hertigh*, cold-hearted, cold-blooded) is of this stock evidently. RAIN ; *regen*, as *re-ing*, the part. pres. of the thema *re-en*, to pour out, to run out, whence the greek *reein*, *rein* ; or else as *rejen*, *rijgen*, *reijen*, *reghen*, to make lines, to come in streaks. We say *how it pours* ! and mean *how it rains*. *It rains cats and dogs*, has been

explained before. *TIDY*, used formerly in the sense of seasonable, timely, in due time, is the dutch *tydig*, in the same meaning, grounded in *tijen, tijden, tijgen*, to go on, to draw on; whence *tijde*, time, our *tide*, as the flowing or progress of the river, *time* as going on, duration of progress, *tidings*, as news or reports of goings on, and our antiquated *tidde*, now *betide*. But *tidy* in the import of cleanly, neat, decent, pains taking in all that relates either to personal or household appearances; seems, *t' hyd hie*; *q. e.* pains taken to the utmost pitch, care applied as duly as possible, in reference to appearance in point of dress or house work; *t', te*, too, utmost, indefinite exclusion; *hyd*, the past part. of *hijen*, to take pains, to be anxious about; *hie*, in this case, here. *Tidy*, is generally the epithet of the female, as being more appropriate to the natural character of that sex than to the male.

"If the weather be fair and *TIDIE*." *Tusser*.

"Which at the appointed *TIDE*,

"Each one did make his bride." *Spencer*.

"As in the *TIDES* of the people once up, they want  
"not stormy winds to make them more rough." *Bacon*.

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"How *Æneas*

"Told to Dido every caas

"That him was *TIDDE* upon the se." *Chaucer*.

"Before my eyes will trip the *TIDY* lass." *Gay*.

*WENT*; used by us as the præterite of *to go*, seems the dutch *wendt*, the third pers. præt. of *wenden*, to turn round, from, or to, to wind about; and thus another verb ingrafted on that of *to go*, and so are all the irregular præterites in our language in which the forms of the original regular tenses have dropt out of use in the course of time. *He went home*, and he turned home,

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“ I fear thy nature,  
 “ It is too full of THE MILK OF human kindness,  
 “ To catch up the nearest way.” *Shakesp.*

CARRION (formerly *caraine*) ; tainted flesh ; seems, *kar rije on* ; *q. e.* vomit is forming within, a sense of sickening arises within, in reference to the one who sees or perceives by scent, the corrupting flesh in point ; hence the old dutch *karonie*, the italian *carroigna*, and french *charogne* ; and the latin *caries* (rotteness) is, in my mind, as *kar hie's* ; *q. e.* here is that which is turning into another state, or else as into a state that will turn the stomach ; for *karen*, *koren*, *keeren*, to vomit, is at bottom the same word with *keeren*, to turn ; and we says, *it turned my stomach*, and mean it made me ready to vomit, almost sick. The term *carriion* is applied both by us, the french and italians in it's relatively modified forms in the import of *worthless stuff*, *good for nothing object*. The now usual dutch term for *carriion* is *krenghe*, *kreng* ; apparently connected with *krencken*, to sicken. *Rije*, the pres pot. of *rijen*, to prepare, to make ready, to begin to do ; *on*, *in*, within. Johnson derives the term from the latin *caro* (*carnis*) flesh, but that is flesh in its due state, and probably grounded also in *karen*, *keeren*, in import of to turn from one state to another, and *flesh* is by its nature that which turns from what it is into another state and finally in to the earth from whence it came. We are all *terrigenstot fratres* (earth-born brothers).

“ To all his hoste, and to himself also  
 “ Ful lothsome was the stinke of his CARAINE.”  
*Chaucer.*

“ Sell all the CARRION for good meat.” *Hudibras.*

“ For love has made me CARRION ere I die.” *Dryden.*

“ This foul deed shall smell above the earth

"With CARRION-men groaning for burial." *Shakesp.*

"Shall we send that foolish CARRION to him." *Idem.*

LADY-DAY; with the churchman, the day kept by him in commemoration of the annunciation by (divine messenger) angel to the holy virgin; with the tenant, the day he is called by custom to pay his rent, seems, *leed hie d'ee*; *q. e.* trouble is the order here, penance is the rule here on this time, day; and so in relation to the pay-day of the tenant, not a pleasant one to him; in relation to religious observance by fast one not so agreeable as one in the period of eating what could be got. *Lady-day*, in literal import, has no meaning, but in both sound and sense is represented by the above given phrase. Johnson gives no etymology, and refers it simply to the 25th of March, the day of the church celebration of the annunciation. *Leed*, vexation, suffering, *hie*; here at this time; *ee*, rule, order. MACKREL; the dutch *maeckereel*, *mackerel*, in the same meaning, whence the french *macquereau*, and the italian *macchiarella*, evidently connected with the obsolete *maeckel*, spot, mark, speckle, whence the latin *macula* and italian *macchia*. Probably as *maecke hel*; *q. e.* causing to appear, making to be seen, and that is what is meant by *spot*. The french *macquereau*, *macquerelle*, as he, she pimp, seems one of the many whimsical perversions to be found in that language, of the dutch terms (of which an instance has been before given in their verb *bouleverser*, to turn upsy down, as the dutch *bolaersen*, to turn arse over head) and to be as *maeckelaer*, broker, stock-broker, in the sense of *love-broker*, *copulation-broker*, pimp, bawd, go between. A GRASS-HOPPER; the well known winged insect, seems, *er gras happe'r*; *q. e.* thereby carrying off of grass, a devouring of grass, a voracious appetite for grass is there; *gras*, grass, herbage; *happe*, the part. pres. of *happen*, to snatch away, to seize and carry off, to devour. Johnson refers the term to its hopping up and

down in the grass! In a literal sense the term would imply a *hopper made of grass*, and not a *hopper in the grass*. The first syllable *grass* has but one *s* in the dutch.

“GRASS-HOPPERS eat up the green of a whole country.”  
Bacon.

“Her waggon spokes made of long spinners legs  
“The cover of the wings of GRASSHOPPERS.” *Shakesp.*

It is possible the term may be as, *gras-oppe'r*; *q. e.* grass there off, taken from, eaten up; but I think the first given the true source. HIGHGATE; now the village on the summit of the hill so called, and one of the many inlets and outlets of London, is probably as the saxon's, *Hije gatte*; *q. e.* vexing-road, that which has a tiresome, fatiguing approach to it, in reference to its hill; *hye*, as repeatedly explained; *gatte*, road, way to, path. A LOUNGE; as a walk in a slow torpid idle pace and manner; seems *er loun hinge*; *q. e.* here we are reminded of the the idle one, this calls to the mind the idea of a listless being; *loun*, *laun*, torpid, lukewarm, inanimate, listless; *hinge*, the present tense of *hingen*, *hengen*, to call to mind, to remember of, to remind; and *loun*, as in *low-spirits*, *I am low*, &c., is the same word *loun*; hence the verb *to lounge*.

#### TO RUN DOWN;

as *to run down* a man, a book, a principle, &c., in the sense of to decry, to stigmatize, to defame; seems, *te rae hin d'hoone*; *q. e.* decrying for such a cause seems to have been too hasty; dishonouring for this is premature, inconsiderate, and thus implying, to evince a hasty inconsiderate condemnation in the case in point; *te rae*, too hastily, too quickly; *hin*, hence, from this, for this; *d'hoone*, the decrying, bringing shame upon, the part. pres. of *hooenen*, to disgrace, to vituperate. *Te*

*rae hin*, sounds as we pronounce *to run*; *d' hoone, down*. *To run*, in the direct sense, is the dutch *rennen*. *To run at*, to abuse, to decry; seems, *te raè'n hat*; *q. e.* along with deliberation, hatred has found a place; and thus become a part of the mind; *raè, raed*, council, mind, opinion; *hat, haet*, hate, hatred, prejudice. The art. *to run* in Johnson's Dictionary is a perfect wilderness, and one which he appears quite lost.

"Religion is RUN DOWN by the licence of these times."  
*Berkeley.*

—————"The common cry  
"Then RAN YOU DOWN for your rank loyalty." *Dryden.*

"When we see a man overborne and RUN DOWN by  
"them, we cannot but pity the person." *South.*

#### TO RUN MAD;

to become suddenly mad; *te raè'n maed*; *q. e.* to be deprived at once of the character or nature of the species in point; to be cut off from the natural qualities which characterized the kind belonged to. *A mad dog*, is a dog deprived of the *natural qualities* which belong to his sort, and which have been received from the same hand as *reason* has been by man. See art. MAD-CAP; v. l. p. 88. l. 16. MAD, an obsolete term with us for *worm*, is the same *maede* in the participial sense of eating away, making away by corroding. From the original past part. of *maed, mad*, we have made the verbs *to mad, to madden*. *To run mad for an object in view*, is to lose the due controul of yourself from the desire or longing to have it, and thus a merely metaphorical expression.

#### A MUCKENDER;

the disused term for pocket handkerchief; seems, *er*

*maeck'ende'r*; *q. e.* what had collected ends there, this is that by which the secretion is taken away, and formerly perhaps, in an indefinite sense, that by which any kind of disgusting accretion was swept off. *Maecks*, *make*, collecting, gathering together, secreting accruing, the part. pres. of *maecken*, *maken*, *to make*, and in the same sense as we say *to make water*, *i. e.* to produce, secrete water; *to make hay* is to produce hay from grass; *to make money*, is to put together, accumulate, gather together money, &c. The change of *ae* into *u* is proved by various instances; the dutch *maede*, *mad*, and our *mud*, are a same word. To this stock belong the dutch *maeckel*, spot, stain, indefinite accretion, whence the latin *macula*, in a same sense, and *maculare*, to stain, to spot; the french *moucher*, to blow the nose, also to snuff the candle (lamp-wick), belong here, in the import of to put the nose, candle, lamp into due order, as when we say *to make the bed*, *i. e.* to put the bed in due, required, state, and so does the french *mouchoir*, pocket-handkerchief, and the spanish *mocadero*, in a same sense, as that by which the object in point is put in due order.

“For thy dull fancy a MUCKENDER is fit,  
 “To wipe the slabberings of thy snotty wit.” *Dorset.*

#### CREAM;

seems the dutch *raem* (compactness, substance) prefixed by the complicative *ge*, *g*, and then *geraem*, *graem*, compactness or substance by collecting or connecting together; *g*, *k*, and *c*, are corresponding intermutations. The german *rahm*, the gothick *riom*, the anglo saxon and scotch *raem*, and the dutch *room* are a same word in the import of *cream*; and so probably is *rum*, as the essential produce or portion of the juice of the sugar-cane. *The cream of a jest*, is the essence, the substance of a jest. *The cream of tartar*, is the chrystallized essence of tartar (the sediment of wine).



*La crème des honnetes gens*, is the best of good fellows, the essence of the body he belongs to. The french *crème* is our *cream*. In italian it is *fiore de latte*, flower of milk, bloom of milk. But *cream*, as in *cream-faced* (foolish looking) seems, *keye rae'm vest*; *q. e.* the guessing him a fool is fixed, the conjecture that he must be a fool holds fast there, *Keye*, fool; *rae*, the part. pres. of *raeden*, to guess, conjecture, deem; *vest* (vast) fast, fixed, imprinted, stamped. Johnson derives the term from the latin *cremor*, a sort of panada made from barley, others from the french *chresme*, chrism, holy oil! others from Cremona the town of Lombardy, a part of Italy renowned for pasture land and cheese! 'm, im, in, on, in.

"It is not your inky brows, your black silk hair,  
 "Your 'bugle eye balls, nor your cheek of <sup>2</sup>CREAM  
 "That can entame your spirits to your worship."  
*Shakesp.*

"There are a sort of men whose visages,  
 "Do <sup>3</sup>CREAM and mantle as a standing pond;  
 "And do a wilfull stiffness entertain,  
 "With purpose to be drest in an opinion  
 "Of wisdom, gravity, profound conceit." *Idem.*

—————"Thou CREAM-FACED lown,  
 "Where gottest thou that goose-look?" *Idem.*

<sup>1</sup>Delight-inspiring, charming; seems *beheuge el*, where *beheuge* is the part. pres. of *heughen*, *beheughen*, to cause delight, pleasure, joy; *el*, elsewhere, all around. <sup>2</sup>Is here simply as *white*, fair, as the colour which adorns the face of the female. <sup>3</sup>Change its usual or natural appearance as *cream* does to milk; cloud, conceal the true look.

TO WINDWARD; turned from the intended course in regard to the steerage of the vessel; seems, *toe winde ward*; *q. e.* opposed up to the point of turning round,

contended with so as to be obliged to turn from the intended direction or course; *toe*, up to; *winds*, the part. pres. of *winden*, *wenden*, to wind round, to turn from or round; *warrd*, the past. part. of *warren*, *werren*, to contend with, to oppose, whence our *to war*, as in the phrase *to war with*, to contend with. *Wind*, in its direct sense, is the dutch *wind*, whence the latin *ventus*, and seems as *wie'nd*; *q. e.* that which is perceived but not seen, that which comes within one, that which is only known by its effects, without which we should know nothing of it; and the phrase *to wind*, as to perceive, to come to the sense of, to have an inward notice of, to suspect, is *toe wis'nd*; *q. e.* to whom it comes into, within to, into whose mind the affair in point is come into. *Winden* is an antiquated dutch term for *to blow*. But *waaijen*, to blow hard, to blow, seems grounded in *weehen*, to roar, to make a loud noise, and we say *how the wind roars*; of which the thema is *wee* (woe) a state of misery, mishap, and consequent sighing out, ejaculation, crying, roaring. In the phrase *he is gone to windward*; in the import of he is come into a state of distress, it is in the meaning of, he is unable to contend further with the state of his means, and consequently obliged to give way to what he can no longer oppose, struggle with. *To leeward*, is also in the import above given to *windward*, and seems as *toe lije warrd*; *q. e.* opposed to the degree of being vexed (distressed, in a state of sufferance) in regard to the being unable to contend any longer with that which opposes his intended course; *lije* sounds *lee*, and means, a state of suffering, distress, sorrow. *A lee shore*, seems *er lije schore*; *q. e.* in this case the shore is a case of vexation, here the land is a subject of alarm, in reference to the state of the wind being in a direction to prevent the intended course being kept to; *schore*, *schorre*, *schoor*, *schoore*, as with us. *Leeway*, as the direction of the ship against the intended course, seems, *er lije wehe*; *q. e.* there suffering, disappointment is blown, there blowing

comes against the intended course, there vexation is poured out; *nehe*, the pres. pot. or else the part. pres. of *wecken*, to blow, to roar. Johnson's definition of *to windward*, as toward the wind in his intended meaning of going against the wind, is the reverse of true. TOWARD (TOWARDS) is, I have no doubt, the dutch *toe waerd*; *q. e.* goes on to, travels on to, walks on to, advances to; where *waerd*, is the third pers. pres. of *waeren*, to wander, to walk on, to stray, to go on indefinitely; and so is the *ward* in *onward*, *onwards*. From *wind*, as the shifting, perpetually changing (veering) element the dutch has its *winden*, *wenden*, to wind, to turn round, to wind round or about. Johnson's explanation of *to wind* (to scent, to perceive) as being in the import of *to nose*, to go on by the help of the nose as a hound does, is a gross absurdity and completely groundless; it is as the above explained *toe wie'nd*, and thus a mental conception arising from external effect or sensation, and does not depend on the state of the air. FORWARD; as advanced in point of time, knowledge, distance, is *voor waerd*; kept on before, continued before; *waerd*, the past præt. of *waeren*, to keep on, indefinitely; to hold on, to keep on going. A *forward boy*, is one advanced in his educational career. *Forward fruit*, is fruit ripened before its natural or expected time. Chaucer has the word *forward*, in the substantive sense of *contract*, *agreement*, where *voor*, is before, before hand; and *ward*, as *waerd*, guarded, protected, and thus as that which is precautioned or guarded by an agreement or condition; and *waerd*, is there the past part. of *waeren*, to make aware, to guard against, to preserve; *forward*, as in the phrase a *forward woman*, is as one who departs from the natural reserve and propriety inherent in the sex; and seems as *vor marrd*, marred, put out of condition by the desire of pleasure, where *vor, for*, is the metathesis of *vro*, joyful, full of the sense of pleasure; *marrd*, confounded; *marrd*, as above explained, and thus an unduly amorous female;

from this *vro*, we have *fro* in *frollicksome*, playful, full of merry tricks. A *goose* (in dutch *gheese*, with which our plural *geese* is a same word); seems *er goet ese*; *q. e.* there good eating, good nourishment, in relation to the nature of its meat and its constant propinquity to the farmer's home, and the size of the bird above the rest designed for the table; the turkey in the saxons day, being unknown in the region he belonged to; the dutch *gheese*, *geese*, seems, *gij ese*; *q. e.* eating for you, food for you; *goet, goed*, good; *ese*, the part. pres. of *esen*, to feed, to eat; *gij*, thou, to thee. Spelt by Chaucer *gose*. *Goose*, as the metaphor for a foolish person, is in the sense of one who is a good thing for the sharp one, one who is a good and easy prey to the sharpers, easy to be destroyed, swallowed up, ruined by another; *you goose, you fool*, you stupid one. *The taylor's goose*, refers I suspect to the iron in constant use with him and therefore never from him, always at hand.

"The <sup>1</sup>waker *gose*, the cuckowe <sup>2</sup>er <sup>3</sup>unkinde  
 "The <sup>4</sup>poppingeie full of delicacie  
 "The drake destroyir of his own kinde,  
 "The storke, the <sup>5</sup>wrekir of advouterie." *Chaucer*.

"Nor watchful dogs, nor the more wakefull *GEESSE*  
 "Disturb with nightly noise the sacred peace."  
*Dryden*.

"Come in *taylor*, here you may roast *your goose*."  
*Shakesp*.

<sup>1</sup>Watchman; all on the alert; in Rome it had a publick 'ordinary on a constant establishment, in gratitude for its having saved that city by its timely cackle on the night approach of an enemy; a well-known story. <sup>2</sup>Ever, always. <sup>3</sup>In reference to the remembrancing note of that bird, as the popular emblem of marriage infidelity. <sup>4</sup>The tormentor, executioner of adultery, in reference to the well-known parental and conjugal sincerity and devotion of that bird, exemplified in its historical attribute of feeding the offspring

of its mate with its own blood; and thus the zepproacher or stigmatizer of adultery by his fidelity to his mate through her offspring. *Advouterie* (adultery) seems as, *had wijc houw t'ere hie*; *q. e.* in this case a wrong has been done to sanctified matrimony, marriage solemnized by the priest; and sounds when unspirited *advouterie*. 4The same word with the dutch *paape-gaey*, parrot, which seems as *paape*, priest, and *gaey*, gay, gayly attired, gaudily dressed, and thus by its showy plumage an emblem of the catholick priest dressed for church service, to say mass in; a dress which will be allowed by any one, to be the type of gaudiness, tawdry, finery or show, and, if you will, splendour, richness. *Had*, as with us; *wijc*, holy; *houw*, marriage; *ere*, the part. pres. of *eren*, to err, to go astray. *Adultery*, seems *had huld t'ere hie*; *q. e.* in this case a wrong to love; and has no relation to any priestly or sanctimonious tie; hence the latin *adulterium*; *hadde*, love, *amor*. The dutch for *adultery* is *overspel*, that is, copulating beyond what is admitted, beyond the one that it is lawful to do so with, another than the wife; *spel*, copulation. The term now in general use with the dutch for *goose* is *ganse*, and for *gander*, *ganser*, whence the latin *anser*. PARROT, I take to be as *baer rote*; *q. e.* mere accompaniment, a bare playing or following the tune or note it hears from another; and which is the well-known characteristick of that bird; *baer*, bare, naked, mere; *rote*, accompaniment, following the order, heard or seen, that which is taken or learnt from another; and in this way we say, *he speaks by rote*, as opposed to him who speaks self taught, from innate or natural power. *B* and *p* interchange. Johnson derives the word from the french *perroquet*, paroquet!

"Who taught the PARROT human notes to try?  
"Twas witty want, fierce hunger to appease." *Dryden*.

#### A PUNK;

a prostitute; seems the dutch *er ponk*; *q. e.* there purse, in this case money will do any thing, here is that which money will buy for any purpose. *Ponk* as *pocket* (formerly *the purse*) is an antiquated word, in Friesish *pong*; see *Hæuft talk. aanm*, 2. *uitg.* p. 116. *A punk* is opposed to the one whom no money will buy, on whom it has no undue effect.

"She may be A PUNK; for many of them are neither  
"maid, widow or wife." *Shakesp.*

"And made them fight like mad or drunk,  
"For dame religion as for PUNK." *Hudibras*.

TO SHED; as in the phrases to *shed tears*, to *shed his blood*, to *shed its feathers*, leaves; &c., seems *scheeden*, *scheyden*, to part, to depart, to separate, to go from; probably the verb of *scheyde*, *scheede*, sheath, that which parts the within from the without; hence *shed* as the place which separates that within from that without, weather, injury. A PEW, seems, *er Pije un*; *q. e.* there the Parson has you and you have the Parson, and thus a place in which he sees his audience and his audience see him, without reference to any sort of enclosure, and, in fact, in the churches of the catholicks on the continent there are no pews, but chairs and benches common to all. Johnson derives the word from *puije*, pulpit, but that's for the Priest not for the Congregation, and was at one time a mere pile of stones in the open air, and the pew the spot each person stood on; *pije*, cowl (type of Priest), before explained. DAMN MY EYES, as in the expression *damn my eyes if I do it*, thus an imprecation on self in case of doing it, and a mode of refusal to act as required; seems, *d'amme my yse*; *q. e.* may my mother see me with horror, may she that conceived, produced, cherished and nourished me, abhor me; and thus the most dreadful curse that human nature admits the expression of in our present state; and *mother* is the climax of the one to whom affection and duty are owed as being in the eye of the uncivilized Saxon, the surest one of the two partners in the concern; *amme*, mother, mother and nurse, in former days equivalent terms; *my*, me; *yse*, the pres. optative mood of *ysen*, to be horrified; and *damn your eyes*, seems *d'amme un er yse*; *q. e.* may the mother of you detest you; the *n* in *damn*, has no sound any more than in *limn*, *contemn*, *condemn*, &c.; the phrase in its literal shape has no meaning, for how are a *man's eyes* to be *damned* without the rest of his body? To *damn*, the latin *damnare*, the italian *dannare* and french *damner*, seem evidently the dutch *doemen*, to doom, to condemn, the verb of *doem*, sentence, doom, whence *doemer*,

judge, the one who sentences, but whose sentence does not go beyond the privation of life, and not to that of the place where the convict is to go afterwards; so that in the imprecation of *damn you, hell* must be the sub-auditum there, but hardly in the judge's sentence, except he should be a very malignant one; *a damned good (bad) fellow (dinner)* are as that or him who is deemed so. The *n* in *damno* and *damn*, seems the substitute contraction of the *en* in *doemen*, and *oe* interchanges with *a, e, ea*; *voelen*, and our *to feel* (formerly *feale*), *groot* and *great*, *dood*, *dead*, *toomen*, *to tame*, *dochter*, *daughter*, are all duplicate forms of a same word. A BLUE STOCKING; a learned female; seems *er bij ijle u, stock hing*; *q. e.* you are mad, do recollect the part of the kind you belong to; you are wrong-headed, do remember your kind, sex of the race we belong to, in reference to the natural avocation of the female, which if duly performed will leave little time for book-work, and, carrying the idea of woman as intended by nature, as manager of the family, a breeder and nurse of children, comforter and amuser of the male she belongs to; *er*, there; *bij*, by; *u*, you; *ijle*, the pres. pot. of *ijlen*, to be crazy; *stock*, sort, kind, stock; *hing*, the imperative of *hingen*, to recollect, remember, recall to mind; original and travestied term sound alike; the french *bas bleu*, is a translation of our travesty. MINSTREL (formerly *minstrall*); musician; seems, *er m'in streele*; *q. e.* by that pleasure is brought on, by this that which delights (soothes, gratifies) is introduced, and thus in relation to effect but not to the cause, and is as the expression of some one who is present at the performance; hence *minstrely* (*minstralcie*), musick; *m'.* *mê*, *mede*, with, by; *in*, come in, comes within; *streele*, the part. pres. of *streelelen*, *straelen*, to soothe, to caress, to stroke, to flatter. Johnson derives the term from *menestril*, which he considers a spanish word, but which is so only in his own fancy.

"The MINSTRALCIE, the service at the feste  
 "The grete giftes also to the most and leste, (&c.,)  
 "Of all this nowe I make no mentioun." *Chaucer.*

"Pleyin he could of every MINSTRALCIE  
 "And singin that it was a melodie  
 "To herin of his clere voice the soun." *Idem.*

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! 46.—*Is John Smith within ?*  
*Yes that he is*  
*Can he set on a shoe ?*  
*Ay marry two,*  
*Here a nail there a nail ;*  
*Tick, tack, too.*

Is je on smetse Wijes in ;  
 J'ese t'haet hij ijse ;  
 Ka'n hie's et on, er schuw,  
 Haeye m'Haer, hij t'uw,  
 Hij hier er nae hel ; t'hij, erre er nae hel ;  
 T'ijck taecke, t'hoo.

Should you happen to have a feast the Holy One  
 (Monk) is sure to come in ; he makes your repast hate-  
 ful, horrifying, the Jackdaw (Priest) when eating is  
 going on, is a scare-crow there, with the Man  
 in the brown Sack-cloth (the Monk) there it is al-  
 ways a torment to you ; he begins with, for all  
 you here (heathen Saxons) your hereafter is hell ;  
 he (the Saxon) replies it is all a lie about hell



being our hereafter ; our task here being duly completed, we go on high (to heaven, to the abode of Him who made us and sent us here).

*Is*, as when we say, *is he employed*, and mean, *while he is employed* ; *je*, ye, you ; *om*, in, at, taking place, about ; *smetse* the part. pres. of *smetsen*, to feast, to indulge in eating, to have company to a meal ; *ese*, the part. pres. of *esen*. *asen*, to eat, to feed ; *je*, you ; *huet*, disgust, hateful object ; *t' te*, to ; *haetje*, the part. pres. of *haeten*, to irritate, tease, provoke ; *Hder*, the Man of the sackcloth (Monk) has been repeatedly explained ; *m' meê*, *mede*, along with ; *rije*, the part. pres. of *rijen*, to prepare ; *hije*, the part. pres. of *hijen*, to torment, to vex, cause to suffer ; *ka*, jackdaw, type of the chattering Monk ; *et*, *at*, food, eating ; *schuw*, *schouw*, scarecrow, bug-aboo ; *hij*, he, the one who replies ; *erre*, *ere*, *er*, error, heresy, false doctrine, mistake, error ; *ijck*, the point, exact mark, due limit ; *t' te*, at ; *t'ijck*, at the settled, predestined, point, mark ; *taecke*, task, that which is allotted to be done or performed by him who has the power so to order it ; *t'hoo*, to on high, to where it is beyond our present power to see, to the unseen abode of the One unseen by all but in his works ; *ijse*, the part. pres. of *ijsen*, to horrify, to terrify. *T'ijck*, sounds *tick* ; *taecke*, *tuck* ; *t'hoo*, *too* ; *ho*, *hoo*, *hoog*, *hoogh*, indefinitely high, transcendent, unscannedly elevated. So that in fact the unmeaning *tick tack too*, when refunded to its original sound sense includes the entire profession of faith of the then natural religionist ; of the unmonkified Saxon. *Je on smetse* sounds *John Smith* ; *wije 's in*, within ; *j'ese*, yes ; *t'haet*, *that*, *th* does not belong to the primitive Saxon idiom ; *schuw*, as we pronounce *shoe* at this time ; *haeye*, *ay*, *h* no letter ; *m'haer hije* marry ; *t'uw*, as we pronounce *two* ; *hij hier*, *here* ; *er*, *a* ; *nae hel* nail ; *t'hije eer*, *there*.

47.—*Shoe the colt,*  
*Shoe the colt,*  
*Shoe the wild mare ;*  
*Here a nail,*  
*There a nail,*  
*Yet she goes bare.*

Schuw, de keye hollt !  
 Schuw, de keye hollt !  
 Schuw die w' yld m' Haer ;  
 Hije hier ; er naê hel !  
 T'hije hie eer ; er naê hel !  
 Je heet schie goê's ; baere !

Get out of the way, the fellow has run mad; stand on one side, the wretch is out of his mind; have nothing to do with such as are infected with the same madness as the fellow in Sackcloth (the Monk). He is the one who preaches (tells us) that the summit of happiness allotted by the Creator to us, is to work hard in this world and go to hell for the next; to labour day and night here and then be off for hell! All a humbug (bugbear, bugaboo, stuff, nonsense)!

An angry anagrammatick effusion of the Saxon natural religionist, aimed against the intruded missionary of the pope, who besides preaching tenets the Saxon disbelieved and had never even heard of, pinched his and his family's means for a maintenance. *Schuw*, the imperative of *schuwen*, *schouwen*, to be shy of, to avoid; *schie*, at once; *keye*, mad one; *hollt*, the pres. of *hollen*, to rave, to run mad; *hijs*, working hard; *hier*, here, in this world; *nae*, hereafter, afterwards, the next place afterwards, the world to come; *goe*, *goed*, fortune; *schie goe*, all that is to be had or expected for fortune; *heet*, asserts; *baere*, the part. pres. of *baeren*, to pretend outwardly to be that which he is not inwardly, to sham, to humbug, to gesticulate, to harlequinize. The pope's monopoly seems now to be shared by the missionary societies of the protestants, and so far an improvement as it breaks up a monopoly. *Schuw* sounds as we pronounce *shoe*; *sch*, being dialectically as *sh*; *keye hollt*, *colt*; *m'Haer*, *mare*; *nae hel*, *NAIL*.

48.—*Snail, snail, come out of your hole,  
Or else I'll make you as black as a coal.*

Sij nae hel, sij nae hel, Keye humme. Uit af uw er, holle; Ho'r el's! yle maecke uw aes; bij laecke aes, er koe al.

The crazy fellow (Monk) is always mumbling out, hell is the place for you (the Saxon Heathens) hereafter, when you die you will all go to hell. You (Monk) are (completely mistaken) quite raving; elsewhere, is on high, there! (the Saxon says when we depart we return to heaven, the abode of the One who made us and sent us here); the raving stuff you (the Monk) utter is that which makes your livelihood; by milking (squeezing food from) us, you make us all your cow (provider).

*Sij*, to they, to them, to us; *nae*, hereafter; *keye*, fool, madman, type of the Monk, as regards his hell doctrine; *humme*, pres. pot. of *hummen*, to grumble out, to hum, buzz, sing out; *holle*, pres. pot. of *hollen*, to run mad; *ho*, indefinitely high, out of human sight (type of heaven); *el*, elsewhere, gone from hence; *yle*, raving; *muecke*, the pres. pot. of *maecken*, to make; *aes*, provision; *lacke*, *lacken*, to milk, to draw out, from, by pressure; *er*, there, here; *koe*, cow; *al*, every one, all of us. *Sij nae hel*, sounds *snail*; *keye humme*, *come*; *ho'r*, or; *el's*, *else*; *aes*, as; *bij lacke*, *black*; *koe al*, *coal*; *er*, the pres. of *erên*, *erren*, to err; *uit af*, quite.

49.—*Little Robin-red breast sat upon a pole,  
Wiggle waggle went his tail, poop went his hole.*

Lije t'el Robb'in rede, Bijе ree est, 's at up on er polle,  
Wieck el, wack el; Wije ent hisse t'ee helle, puije op  
weent hisse hoHe.

The Curse in the Gown (Confessor, Priest) having become an inmate of the house, says, the mutton of the husbandman eaten is food to an adulterer (in reference to his influence upon the females of the family as their confessor, confident, and adviser, by which means he discovers the weakest of them and makes his friarly use of her); let each one ponder (weigh well) before he admits him, let each one watch him (be alive to his manœuvres); the Holy One (Friar) an inmate, speaks aloud the curse of the married state; though while in the pulpit (before the public) he whines (cants, whimpers) rails, and raves (plays the mountebank].

*Rede*, the pres. pot. of *reden*, to speak, to say, sounds *red*; but in the term *red-herring*, *red* is as *reed*, prepared, and as that which is prepared for keeping and subsequent use. In the literal form it is an absurdity; who ever saw a *red coloured* or a *blushing herring*? *Bije*, industrious one; *ree*, wild goat, the meat of that day, when mutton was unknown to the Saxon; *est*, *geest*, the past part. of *esen*, *asen*, to feed; *at*, food; *polle*, *pol*, a seducer of the female, an adulterer, inveigler, wheedler, male concubine; *wieck*, the imperative of *wiecken*, to weigh, to ponder, consider; *wack*, the imperative of *wacken*, to be awake, to watch; *el*, each one of all; *ent*, *geent*, the past part. of *enten*, to ingraft, to put in stationally, to fix in, to make a part of; *puye*, pulpit; *op*, up, up in; *hisse*, announces, sounds;

declares; *weent*, the pres. of *weenen*, to whine, to whimper; *helle*, raves, the pres. pot. of *hollen*, to run mad. *Lij tel Robb'in*, has been explained before. *Bije ree est*, sounds breast; *wieck el, wack el, wiggle, waggle*, *ck* and *g* interchange in sound, our *to struggle*, is the same word with the dutch *struyckelen*, to totter, to strive against falling; *t'ee helle, tail*; *hisse, his*; *pijje op, poop*, in the direct sense the dutch *poepen*, to poop, as we understand that term. This seems one of the most artfully disguised of all these travestied epigrams I have yet met with, in my attempts to resolve them by their sound and original sense. It is also one of the most bitter against the Order, and hence probably the most studiously disguised by those interested in so doing. *Ee*, marriage.

50.—*I am a pretty wench,  
And I come a great way hence,  
And sweethearts I can get none;  
But every dirty sow,  
Can get sweethearts enow,  
And I, pretty wench, can get never a one.*

Hye amme er Pije rete t'hij wensche;  
Hand Hye; Kom, er, gij rete Wij e ee hen's,  
Hands Wij e hiet; errt's Hye, Ka'n gij heet nonne,  
Bot ijver hie d'hart ijse ho uw;  
Keye ange heet, sij wie hiet haert's, hie nô uw;  
Hand Hye, Pije rett t'hie wensche, Ka'n, gij et, ne ijver,  
er; Wij e on.

Where the Farmer has a woman the Friar is sure to lick his lips at [wish for] her *rima*; the Farmer whips in; you Man of the Chalice (Friar), but the *rima* is out of the reach of your order [contrary to your vow of chastity]. The Friar whips in on his part; surely the Farmer is at variance with [gainsays] himself; for dont you all call us *hog* [castrated boar, type of the *castrato*, eunuch; a nickname of the Saxon for the Friar in reference to the monkish vow of abstinence from female connection], this is all foolish jealousy, all nothing but the fear you should be made a cuckold. The Farmer [Cloddy] angry at this whips in; she that calls you to her is *libidine flagrata* (*vitio flagrans*) and you are a mere matter of

necessity [make-shift, one used, not from preference, but because there was no other at hand], and then adds, it is the wish of us all that the Friar should be got rid of; the Friar [Cowl, type of the Monk] settled amongst you, does no work, eats you up [lives upon you], is a heretick; in with him [have done with him, finish him].

*Wensch*, wish, seems the source of our term *wench*, female, woman, in the import of the *wish* of the *male*, the one wanted sexually by him; and also as the one wanted for household service; in a derogatory sense as strumpet, it is the one who wishes for the male either from wantonness or pecuniary advantage; here it simply as *wishes* for and the pres. pot. of the verb *wenschen*, to wish; *Hye*, the working one, he that cultivated his own land, the Countryman, now Farmer, Peasant; *amme*, mother, mistress in the family; *rete*, slit, cleft, rent, break, and thus the Saxon's type of the sexual characteristic; *gij*, to thee, to you; *Wij*e, holy-one (friar); *hen*, hence, out of the way or direction in point, out of reach, not to be had, touched; *'s*, is, is; *hands*, immediately, off hand (an adverb); *hiet*, says; *errt*, *geert*, the past. part. of *erren*, to be wrong, to be mistaken, to err; *Ka*, jack-daw (type of the chattering Friar); *in*, brought in, the subject of talk, when spoken of: *gij*, thee; *heet*, calls; *nonne*, a gelt-boar, a hog, a gelding; (NONNE. *Sus castrata*, translatione sumptâ à virginibus sacris castratis propter regnum cœlorum eadem ratione quâ *munck*, monk, friar, *equus castratus* dicitur. (Vitus *Amerpach* apud Kilian); *bôt*, foolish, stupid; *ijer*, zeal, over-acted zeal, jealousy; *hie*, here, in this affair; *hart*, *hert*, stag, hart, male deer, the horned male of the hornless female, the emblem of the *cuckold*; *ijse*, fright, terror; *ho*, high, extreme; *uw*, your; *ijse ho uw*, cause of the utmost alarm to you; *ange*, the part. pres. of *angen*, *engen*, to vex, to make distressed, to feel uneasiness; *sij*, she; *wie*, who; *hij*, he, the male; *haert*, *gehaert*, hot, in the import as when applied to the bitch in heat, burning with the fire of amorous desire, furious from wantonness; *nô*, *noô*, *noed*, need, want; *uw*, your; *hand*, as soon as he could, as soon as he found the opportunity of doing so; *rette*, the part. pres. of *retten*, to get rid of, to free from; *'n*, *in*, in, settled in, introduced; *n'*, *ne*, no, none, without; *ijver*, industry, work; *et*, the pres. of *eten*, *aten*, *eten*, to eat up, to feed upon; *wij*e *ee on*, sounds *one*, and so does *wan* (want); nor can we pronounce *one* without the aspiration represented by *w*; *gij ret*, great; *wij*e *ee*, way; *hen's*, hence; *errt's*, when aspirated, sounds *hearts*; and so does *hart's*; *hands wie hiet*, sounds *and sweet*; as does also *sij wie hij hiet*; *hie no uw*, sounds *enow*, *h* no letter; *ne ijer*, sounds *never*; *gij et*, *get*; *d'hart ijse ho uw*, is

thing); it is the obsequious dupe, the timorous one that furnishes him with his meal; wherever the Holy-One (Friar) has the controul, he at once hatches a story about hell being your (the Saxon's) hereafter; with the timid tale about hell is provender for him (in relation to the well known perquisites of a family Confessor). He says, the Cultivator (original self-supplying industrious Saxon) is polished and instructed by the bringing of him among you; the Cloddy exclaims, with us industry is the order of the day (the law of nature, implying that was enough for their peace and happiness); and then adds, away with this curse to us all, this grievance to industry, that fellow who makes bread of us. A firm assurance of returning to whence we came (to our Creator) is the doctrine we hold.

*Bet, bete*, bit, morsel; *t'hije*, to he, the usual cant of the mendicant friar to his dupes; *lijed*, the past of *lijven*, to make or become corpulent; *gehuld*, the past part. of *hulden*, *holden*, to pay homage to; *brued*, the pres. of *bruecen*, *broeuen*, to brood, to hatch, to produce; *houd*, the pres. of *houden*, to hold, to maintain; *voer*, *voeder*, provender; *henne*, *hanne*, a coward; *jent*, *gent*, polished, genteel, knowing; *el*, each one; *till*, the imperative of *tuilen*, to take away, lift up or off; *Hand*, has been explained here in all its meanings. *Bije* *rouw'n*, sounds *brown*; *bet t'hij*, *Betty*; *lijed*, *lived*; *de gehuld* *henne*, *golden*; *Ka'n*, *Can*; *gij houd*, *good*; *ee helle*, *ale*; *je ent hel m'henne*, *gentlemen*; *helle* and *hel* are both true spellings; *Hand jent t'hel m'e'n*, and *gentlemen*; *ijver hie*, *every*; *d'ee*, *day*; *schie ho'pt*, *she hopt*; *er wij ee*, *away*. *Ho'p*, on high; *t'er*, for there, for the other place, world.

### 53.—*Robin and Richard*

*Were two pretty men ;  
They lay in bed  
Till the clock struck ten  
Then up starts Robin  
And looks at the sky :  
Oh ! brother Richard  
The sun's very high ;  
You go before  
With your bottle and bag,  
And I will come after  
On little Jack Nag.*

Robb'in hand rije schie harrd.  
 W'ee'r toe, Pije rete t'hije m'Henne.  
 T'ee laeye in bijeed,  
 T'ijle de Klocke stracke t'Henne.  
 T'Henne up 's t'hart's Robb'in,  
 Hand luek's Hatte dese Keye;  
 Hoe broed ee'r rije schie harrd,  
 De sone's w'ee rije, Hye.  
 Uw gauw beffe hoore  
 Wijse uw er bot t'el hand bij hagge.  
 Hand Hye w'ijle Kom af t'ee'r.  
 On lije, t'el Jack, n'hagge.

The Priest (Confessor) once admitted to the house there's a stop to all natural order in it. If the master of it is married and passive (hen-pecked), the Priest is sure to have the *rima* (mistress) to himself (for his use; in reference to his power over the female as the fatherly confident of all her inclinations, peccadillos, and motives of action.) Bound down by the rule of their order to burning desire (by being denied the rites of nature) the Man of the Cloth betakes himself to the family of the hen-pecked husband. The passive unsuspecting husband is a cuckold in a moment, should the Man of the Gown (Confessor) become the inmate of his house. The woman (wife, mistress) on her side thinks this mad fellow a piece of good fortune to her (looks upon him as a good thing, a lucky hit). Who the brood (produce of the intercourse) is to belong to, the rule of the law has decidedly fixed (*proles sequitur nuptias*). The *child* as the law rules it, is that of the Industrious One (Saxon.) Perceiving yourself the object of sneering gossip, informs you, you are looked upon as a fool by all your neighbourhood. Without farther hesitation the Industrious One (Saxon), in a rage, sends off the Man of the Chalice (Priest) to the other world (into eternity; puts an end to him for ever). We must have a finish of this curse to society, let the whole Race of the Surplice

(Monk, Friar) be sent hence; let there be no squabbling about it (let it be done at once).

*Rije*, due regulation; *harrd*, the past. part. of *harren*, to stop, fix, detain; *schie*, entirely; *ee*, marriage; *toe*, to belonging to, the state of; *rete*, alit, as the mark of the sex; *Henne*, coward; *ee*, law, rule, authority; *laeye*, the part. pres. of *laeyen*, to be on fire; to flame, to be in heat, as we say of the bitch in regard to the dog; *in*, internally, kept within self; *eed*, oath, binding promise; *ijle*, the part. pres. of *ijlen*, to rave, to be wild after an object; *Klocke*, gown, cloak, robe, gown of ceremony, the type of the Catholick Priest, by whom it is never quitted for another dress; *stracke*, the pres. pot. of *stracken*, to stretch off for, to go to; *hart*, *hert*, hart, deer, stag, buck, the male with horns of the *doe* without them, the type of a cuckold; *hand*, as soon as done, once; *luck*, luck, good fortune by chance; *hatte*, female head dress, the distinctive way she attired her head, the type of the Woman; *dese*, this; *Keye*, madman; *broed*, brood, progeny; *ee*, law; *some*, child, produce; *gauw*, sly, covert; *beffe*, the part. pres. of *beffen*, to mock, to ridicule; *hoore* the pres. pot. of *hooren*, to hear; *bot*, fool, dull fellow; *el*, each, every one; *hagge*, house, home, the place lived in; *Kom*, cup, chalice, goblet (type of the Priest as the dispenser of its contents to the attendants in the Communion); *af*, off, off; *Jack*, surplice (type of the Priest); *hagge*, the part. pres. of *haggen*, to dispute, to contend; *n*, *ne*, no, none. *Rije schie harrd*, sounds *Richard*; *toe*, two: *Pije rete t'hij*, pretty; *m' Hanne*, men; *i'ee*, they; *bij eed*, bed; *t' Henne*, ten; *t' Henne*, then; and from *h* being no letter the original term resounds into either of these phrases; *n't'harts*, starts; *luck's*, looks; *hatte*, at, *h* no letter; *dese keye*, the sky; *w'ee rije*, very; *gauw*, go; *beffe hoore*, before; *bot t'el*, bottle; *bij hagge*, bag; *af t'ee'r*, after; *n'hagge*, nag. *Kitte*, tankard; *Pot*, pot; *Kom*, bason, seem to have the Saxon's nicknames for the Catholick Priest, as a staple commodity of his trade.

#### 54.—Old father Greybeard

*Without tooth or tongue ;  
If you'll give me your finger,  
I'll give you my thumb.*

Hold! vaer t'e'r geere ee Bij eerrd,

Wis ho nit toe u's, o'er toe enge.

Huijf uw ijle, gij heve m'hije uw er fijn geere;

Yle gij heve uw m' hye, touw'm!



My friend (says the Friar) the longing for such an hereafter as you imagine has always misled your Countrymen (in allusion to the Saxons steadfast belief that they return to whence they came, to their Creator, as an inborn truth, a certainty instilled by nature); you may rely upon it, when you die (are at an end), to a certainty your (heathen) transmigration will be to eternal torment (suffering). The Countryman replies, you Men of the Hood (Priests) are mad, for by this stuff about hell those who feed and keep you will long for the end of you (that you may all be put an end to). Your maintainers maddened by your torment-conundrum, call out, put a rope round his neck (rope him, tie him up, hang him).

*Vaere*, transmigration, crossing over, change of place; *e*, *ee*, eternity; *ee*, ever, always; *geere*, the pres. of *geeren*, to desire, to long for; *errd*, the pres. of *erren*, to be wrong, to err, to mistake; *wis*, certainly, surely; *uit*, the past part. of *witten*, *witen*, to deprive of, to take out; *ho*, heaven; *toe u*, you being dead, you at an end, finished as to your present state; *'s*, *is*, *us*, and *toe u's* is the sound-sense of the word *tooth* (see v. 1 p. 167.); *o'er*, over, over, across, from here to there; *toe*, to, going to; *enge*, the part. pres. of *engen*, to torment; *Huyf*, hood (type of Priest); *heve*, nurse, feeder, maintainer; *fjn*, end, whence the latin *finis*; *touw*, rope, *touw* the source of *touwen*, to draw up or by a rope to tow; *'m*, *in*, *in*, into, put within. *Vaere t'e'r* sounds *father*; *geere ee*, *grey*; *Bije errd*, *berd*; *wis ho uit*, without; *toe enge*, *tongue*; *huij*, *if*; *ijle*, *Ill*, a tongue contraction of *I will*; *gtj heve*, *give*; *fjn geere*, *finger*; *touw'm*, *thumb*, where the *b* is mute, as in *plumb*, *numb*, &c; *Vaer t'eer*, as we pronounce *father*. *Hold*, *houd*, kind.

55.—*A little old man and I fell out ;  
How shall we bring it about ;  
Bring it about as well as you can,  
Get you gone, you little old man !*

Er lit t'hel, holdd m'aen, Hand Hye fel ho uit.  
Houw, schie hael, Wij, Bije ringe hitte, er Bije ho uit ?  
Bije ringe hitte, er Bije ho uit, aes wij helle, aes uw  
Ka n,  
Gij et uw gae'n, uw lit t'el, holdd m'aen.

There's a member of hell, one that is mad about it ; the savage without hesitation (at once) excludes the industrious Countryman (heathen Saxon) from heaven (is trying to take from him his inborn certainty of being intended for to return to him that sent him here). You go to heaven ! exclaims the Holy-One (Priest) in a fury at the Industrious One's (Saxon's) contesting what he preached, heresy (not being a Catholick believer) excludes you (the Industrious One, Saxon,) from heaven ! The Countryman, in a fury from the dispute, says this hard working One that you exclude from heaven, is the one that provides for you, that furnishes the food for the Jackdaw (Priest), you who are one of those who eat their own flesh and blood (their fellow-men ; alluding to the Catholick's maintaining the Host, Wafer, swallowed by the Priest at the Communion of that sect, to be the real body of our Saviour, and not the bread as in our communion, the substance partaken by all for its emblem ; and thus an act, which in the eye of the Saxon, made it an anthropophagy, a self-devouring according to what the Catholick Priest himself says) you member of hell ! you raving devotee to that concern (job) !

3

*Holld*, the past part. of *hollen*, to run mad, to run off with an idea without reflection ; *fel*, savage, brutal one, cruel one ; *wit*, ousts, excludes ; *hael*, the pres. of *haelen*, to call aloud to ; *ringe*, the part. pres. of *ringen*, to struggle with to contest, and when we use the term RING, as the circle formed round the combatants, it is clearly in relation to the struggles of the two bruizers, and not to the circle of the bystanders ; a ring in direct sense applies only to the ring used for ornament, or as a preventative to mischief, as with the pig ; *hitte*, hot, on fire, in a fury ; *gae*, *gade*, companion, fellow, equal, fellow-creature, one like other men ; the rest are all pre-explained words. *Lit t' hel* sounds little ; *holld m'aen*, old man, a no letter ; *schie hael*, shall ; *Bije ringe*, bring ; *hitte, it* ; *er Bije ho wit*, about ; *wij helle*, well ; *gij et*, get ; *gae'n*, gone.

56.—*Pussy cat, Pussy cat, wilt thou be mine ;  
Thou shalt neither wash dishes nor feed the  
swine ;*

*But sit on a cushion and sew a silk seam  
And eat fine strawberries, sugar and cream.*

Pije husse hie guyte, Pije husse hie guyte, w'ijlt touw !  
 Bijе m'hye'nne;  
 Touw u', schie haelt, n'heyde'r! wasch! dij hische's,  
 n'oor vied, die's w'hye 'nne.  
 Bot's hitte, hone er, kuijsch! ho'n; hand, sie ho! er  
 sij elck' sij'm!  
 Hand hijt; fyn's t'rauw bere rijs, schie u ga'r, hand  
 Keye rije'm.

The friar is always repeating what a set of vagabonds all you here are, the Countryman (Saxon) like one provoked beside himself by being thus affronted, whips in, would you were all on the gallows (roped up, with a halter about your neck's, hung). The Monk in a trice calls out it is you that are fit for the gallows, deserve the rope; it is you that should be hung; let us have no heathens here; convert (purify, be baptized)! This is what he (the Monk) spits out at you; but don't attend to him, it is all malice, this is the fellow who brings all our distress amongst us. The stupid fool (Monk) is all on fire at this; for shame, says he, purify yourself (be baptized, become a Catholick)! get to heaven! The Man of Work replies, look up there (cast your eyes on high)! that's the place we shall all go into (our abode after this), and adds in anger, if there was end to the rule (rod) of this rude bear (the Monk; in relation to his conduct towards the heathen Saxon) and you would take yourselves entirely away, (the Cloddy (Saxon labourer) will set all to rights again (all will be peace and good order).

*Husse*, the pres. pot. of *hussen*, to speak in anger, to vociferate spitefully; *touw*, halter, rope; *ijlt*, the past part. of *ijlen*, to be crazy, in a rage, fury; *haelt*, the pres. pot. of *haelen*, to call out, to vociferate, whence our to *hail*; *bot*, stupid ass, sorry fellow; *kuijsch*, the imperative of *kuytschen*, to chasten, to become chaste, to purify,

to cleanse; *wied*, spite; *elck*, each one, every one; *sij*, himself, themselves; *hijt*, *gehijt*, the past part. of *hijen*, to vex; *fyn*, end; *rauwo*, *rouwo*, rude, rough; *bere*, *beer*, *baer*, bear; *rijs*, twig, rod, stick, whip; all the others been explained before. *Pije kusse guijte* bounds pussy-cat; *w'ijlt touwo*, *wilt thou*; *m'hye'ane*, mine; *shie haelt*, shalt; *n'heyde*, neither; *dij hische's*, dishes; *'s w'hye 'nne*, swine; *'s hitte*, sit; *kuyssch ho'n*, cushion; *sie ho*, as we pronounce *seo*; *sij elck*, silk; *sej'm*, seam; *hijt*, eat, *h* no letter; *'s t'rauwo bere rijs*, strawberries; *schie u ga'r*, sugar; *Keye rye'm*, cream; *fyne*, end, whence the latin *finis*; *stiere*, the part. pres. of *stieren*, to steer, to manage, to direct, to govern; *auwe*, *ouwe*, land, ground; *rije*, the part. pres. of *rijen*, *rijen*, to order, to rule, to regulate, to become due or right; *heughe*, *hoghe*, delight, joy; *ee'r*, *ee er*, always thers. for ever there; *'m*, *im*, in, in within, at home, in these. *Guyte*, scoundrel, dirty fellow, rascal, and here used collectively by the Friar in reference to the Saxons as heathens.

57.—*I'll tell you a story  
About Jack a Nory;  
And now my story's begun;  
I'll tell you another  
About Jack his brother  
And now my story's done.*

Yl t'el uw er stoore hie!  
Er Bijе ho uit, Jack er n'hoore hie;  
Hand nae uw m'hye 's t'o'er; ijse! Bijе gaij'n;  
Yl t'el, uw er, nae ho's er!  
Er Bijе ho uit! Jack hisse. Bijе rood, er,  
Hand nae ouwe m'hye; 's t'o'er ijse! done!

Take yourself off to some other place, you are a disturbance to us here, says the Saxon in a high tone of voice. The Friar replies, it is not fit you here should continue hereticks, my independent fellow, your hereafter will be eternal torment; tremble! The Saxon whips in briskly, begone to elsewhere, you hold a false doctrine, hereafter is on high, there! (pointing to Heaven). The Friar replies in a spiteful tone, the

Saxon's heresy excludes him from Heaven. The Saxon, red with anger, exclaims that's a falsehood (untruth); into the ground (grave) with this tormenting being (this holder of the doctrine of future torment); when once this alarmer is off (in his grave) then clap your hands for joy (be joyful).

*Yl*, the imperative of *ylen*, to hasten, to go with speed; *t'*, *te*, to; *el*, elsewhere; *stoore*, the part. pres. of *stooren*, to disturb, trouble, to disquiet; *Jack*, the Man of the Gown (petticoat, one of the Saxon's nickname for Monk); *n'*, *ne*, *nie*, not, no how; *nae*, after; *uw*, you, and *nae uw*, after you, after your existence, when you are dead, have left all behind, sounds *now*; *gay*, *gaey*, brisk, agile, possessed of alacrity, quickness; *'n*, *in*, brings in, says; *rood*, the pres. of *rooden*, to make red, to redden; *er*, anger, ire; *hand*, instantly, says directly; *nae*, in, within, at; *ouwe*, earth; *done*, the part. pres. of *donen*, to clap the hands, to shout for joy, to play tricks, and also to thunder, whence the latin *tonare*, *tonitru*, the italian *tuono* and french *tonnere*; *er*, *erre*, is used for *error*, heresy, false doctrine, also for *ire* anger, and in the shape of *er*, for there, of which our substantive article *a* is the substitute; *o'er*, *over*, over, across, the type of our transmigration from this to another place, and used by the Saxon as the synonym of human transition, with him an inborn creed; *uit*, the pres. of *uiten*, to utter; *ho*, loudly, in a high tone, and is also used by the Saxon as the type of heaven, the abode of the unseen Maker of all, the One beyond our Ken while here; *hisse*, the pres. of *hissen*, to utter venomously, spitefully; *ijse*, the pres. of *ijsen*, to be horrified, in a state of trembling, *tremor*.

58.—*By Baby Bunting*  
*Father's gone a hunting*  
*To get a rabbit skin*  
*To wrap Baby Bunting in.*

Bay beeb hie bij u'n t'inge;  
 Vaer t'ee'r's gaë'n, er hun t'inge.  
 Toe, gij et, er, haeye bijte's, Keye inn,  
 Toe, raë'p, beeb hij bij u'n t'inge, inn!

The Man in Sackcloth (Monk) bleats out here, that when you come to your end (die, finish) you go to where you will be tormented for ever; that when you

fellow Saxon dies, his heresy secures eternal torture for him. Forward then! and let the Cloddy whip in; you are a fellow who eats his own species (his fellow being), a dealer in false doctrine with the greedy voracity of the shark; come on then; up at once to the gal-lows with the fellow who keeps on bleating here that we are a set of fellows born to be tortured here-after; in with them I say (let there be an end to the whole set, hang them all up)!

*Baey*, *bay*, brown coarse stuff for the dress, as the type of the mendicant order of Friars, has been repeatedly explained here; *beeb*, the pres. of *beeen*, *beer*, to bleat, the type of the coarse hoarse worrying voice of an admonishing Monk; *bij*, *by*, passed off, away, no more to be seen; *u*, you; '*n*, in, finished, in, within the ground; *inge*, suffering, the part. pres. of *ingen*, to torment; *vaer t'ee'r* transmigration, as the passing of the soul into its hereafter, where *over* is as the going over, passing over: *t'*, *te*, to; *ee*, eternity; '*r*, *er*, there, another place; *gaê*, *gade*, companion, equal, fellow creature; '*n*, *in*, in, at an end, dead, buried; *hun*, to them; *toe*, *to*, come up, forwards; *gij et*, you eat yourself, in reference to the wafer, sacrament token, host, which with the Catholics the officiating priest alone swallows, but gives the cup to the attendants, and which he holds to be the actual flesh and blood of the Saviour, and thus, in the eye of the Saxon, makes himself an anthropophagist, a man eater; *er*, *err*, *erre*, doctrine; *haeye*, *haai*, shark, the type of greedy rapacity; *bijte*, the part. pres. of *hijten*, to bite; *Keye*, fool, type of the Saxon Cloddy; *raê*, *rade*, quick, as once; '*p*, *up*, up, on high, here used, as when we say *up with him*, in the sense of *hang him*; *inne*, the imperative of *innen*, to bring in, to enter into what is going on; *Bay* sounds *by*; *beeb hij*, *baby*; *bij u'nt'*, *bunt*; *vaer t'ee'rs* as we pronounce *fa'her's*; *gaê'n*, gone; *er hun t'inge*, a hunting; *gij et*, get; *er haeye bijte*, rabbit; '*s* *keye inn*, *skin*; *rae'p*, wrap, where the *w* has no sound, any more than in *wring*, *wring*, *wrench*, &c.

59.—*Who's there? a Grenadier*  
*What do you want? a pot of beer,*  
*Where's your money? quite forgot!*  
*Get you gone, you drunken sot.*

Wije ho's t' eer er; erg ree na dij er!  
 Wo aet toe uw Wije haejnt; er Pot hof Bijer.

Wije, eer's uw er moë'n hij; gij wyte voër. Gij hot, Gij et uw, ga'n! Uw de run, ken sot.

The Holy-One (Friar) says when *he* is off for eternity (dies), there on high (heaven) is the place for *him*; but for *you* heathens (hereticks) *your* hereafter will be into the port of bitterness (a sad place). Where, there is provision by you the Holy-One haunts you; in that case the heresy of the Industrious one is a feast for the Man of the Cup (Pot). The Holy-One is a continual worry upon you here; he makes your even having any thing to eat, a subject of reproach. Let the Saxon retort upon him, *you* forget yourself (recollect what you do yourself)! *You* tell *us*, you eat yourself (your own fellow-man)! Should not such stuff as this whisper within to the Saxon, the fellow knows when he has a fool to deal with (this should remind you, that *you* are the fool not *he*)!

*Wije*, *Bije*, *ee*, *wo aet*, *gij*, *er*, *uw*, have been explained over and over again in the preceeding pages of these volumes; *heer*, ever, for ever; *erg*, *arg*, sad, bad; *haeynt*, the pres. of *haeyen*, to persevere, to go doing the same thing, whence our *to haunt*, as to appear or come out continually; *Pot*, cup, pot, the heathen's scoffing term for the chalice of the papal priest; *hof*, treat, feast; *moë*, *moede*, *moetje*, *muede*, trouble, vexation; *wyte*, the pres. pot. of *wyten*, to upbraid, to reprove; *hot*, *gehot*, the past. part. of *hotten*, to curdle, to confound parts together; here in reference to the head or recollective power; *voër*, *voeder*, provision, also fodder; *et*, the pres. of *eten*, *aeten*, to eat; *gû*, *gaë*, *gade*, companion, fellow-being, see *ante*, p. 268. No. 55; *run*, *rune*, the pres. pot. of *runen*, *ruenen*, *ruijnen*, *roenen*, to whisper, to speak within to; *ken*, *kenne*, the pres. pot. of *kennen*, to know; *sot*, fool, whence the french *sot*, and our *sot* as one who makes a fool of himself, in fact the ellipsis of *drunken-sot*, as a fool from drenching, over-drinking; *wije ho*, sounds *who*; *t'ee er*, *there*; *erg ree na dijer*, *grenadier*; *wije haeynt*, *want*; *hof bije er*; *of beer*; *wije eer*, *where*; *moë'n hie*, *money*; *gij wyte*, *quite*; *gij hot*, *got*; *gij et uw ga'n*, explained in a preceeding article; *de' run ken*, *drunken*. I suspect the term *grenadier*, in its original use referred to a *volunteer* of that day, and to have been as *gere e na die'r*; *q. e.* always desiring to be what he now actually is, in reference to a voluntary or patriotick soldier. *De*, that which; *ree*, station.

60.—*Green leaves and pudding pies,  
Tell me where my mistress lies,  
And I'll be with her before she rise  
Fiddle and aw' together.*

Gij rije'n lieve's, hand Puijd-ding peys.  
T'el m'hij w'ee'r, m'hye mistruwe's, lye's,  
Hand yl Bijе wijs heer; Beffe voere, schie rye's,  
Vied t'el hand auwe toe. Gij e t'er.

You that love good order in your family, consider duly what sort of concern a Pulpit-thing [Confessor] is. To every one who is married, and lets him in to the house, he proves, along with the trouble of keeping him, a source of mistrust and vexation [in relation to the influence he acquires in it, and his abuse of it], Let the Industrious Saxon [self-provider] show that he is the master here; let him drive the Buffoon out of it; and all is then at once as it ought to be. At once with this curse to every one into the ground [grave; put an end to him for ever]. The fellow who tells you your future state is to be subject to wrath [in reference to the Friar's introducing the hell-system among those who believed simply in heaven, as the abode of their Maker, to whom they were to return].

*Rije*, *rye*, regulation; *n*, *in*, in, within, at home; *puije*, *puyd*, pulpit, spot preached from; *ding*, thing, and *puyd-ding*, seems another of the Saxon Heathen sarcastick terms for the intruded Missionary and professional Confessor; *peys*, the imperative of *peysen*, to weigh, to consider well, to reflect over; *ee*, nature's rule, in reference to man and woman as to the mutual necessity of the one to the other, marriage, also rule, law, eternity, ever-enduring; *w*, *wie*, he who; *hye*, the part. pres. of *hyen*, to torment, *mistruwe*, *mistrouwe*, mistrust, diffidence, suspicion, want of confidence in (see v. l. p. 255. l. 1, 4. of this Essay, and for *garden* read *gaerd hen*; *q. e.* from prevailing rule); *wijs*, the imperative of *wijsen*, to shew, to demonstrate, hence the Devonshire phrase, *to make wise*; *lye*, part. pres. of *lyen*, *lyden*, to suffer pain; *heer*, lord and master; *beffe*, mountebank, laughing stock, buffoon; *voere*, the part. pres. of *voeren*, to carry out, to take away, to remove from within, to without; *vied*, *vied*, strife, scene or cause of distress, trouble; *el*,



every one; *t', to*, to, into; *auwe, ouwe*, ground, here the metonymy of *e, ee*, eternal, everlasting, substantively eternity; *gij*, thee, thou, also to thee; *er, erre*, ire, anger, wrath, vengeance, whence the latin *ira*. *Gij rye 'n*, sounds *green, rje* and *rye*, are a same word, though dialectically distinct in sound and utterance; *lieve's, leaves*; *puyd-ding, pudding*; *peys, pies*; *m'hij, me*; *w'ee'r, where*; *m'hye, my*; *mistruwe's, mistress*; *lye's, lies*; *wy's, with*; *heer, her*; *beffe voere, before*; *schie, she*; *rye's, rise*; *vied t'el, fiddle*; *auwe, aw'*, which last term is the scotchman's pronunciation of *all*; *toe gij e t'eer*, together. OBS. The above explained Nursery Rhyme has been made the preface to two stanzas of a same measure and cadence, composed ages after, by the scotch jacobites in honour of the then Pretender; and probably introduced there as having the term *aw'* which is the scotch pronunciation of *all*. In literal form it has no connected meaning, is pure nonsense; and evidently the travesty of a sound sense stanza, which seems to be that above proposed. For the entire ditty see the new edition (1835) of Boswell's Life of Johnson, v. 4. p. 288. with Mr. Croker's note on it. From the above *peysen, peynsen*, to weigh, either practically or mentally, the latin has its *pensare, pendere, pensi, pensum*, the french their *penser, peser*, and we our *pence*, as value or money in a general import, without reference to the material it is of; and how is money or pence of value, but is made so by the general consent of society. A guinea or a bank-note would be useless trumpery, but for the social agreement in regard to the value they are to represent? Of what intrinsic worth as a *bank-note* else? It is a mere piece of paper not half so useful as a piece of whited-brown paper of the same size. See MONEY, p. 44. of this vol. The dutch equivalent to *pence* is *penninck, penning*, money. Johnson says it is the plural of *penny*, he might as well have said *goose* is the the plural of *gander*.

61.—*London bridge is broken down,  
Dance o'er my lady lee,  
London bridge is broken down,  
With a gay lady.*

*How shall we build it up again,  
Dance o'er my lady lee,  
How shall we build it up again,  
With a gay lady.*

*Silver and gold will be stole away,  
Dance o'er my lady lee,  
Silver and gold will be stole away,  
With a gay lady.*

*Build it up with iron and steel,  
Dance o'er my lady lee,  
Build it up with iron and steel,  
With a gay lady.*

*Iron and steel will bend and bow,  
Dance o'er my lady lee,  
Iron and steel will bend and bow,  
With a gay lady.*

*Build it up with wood and clay,  
Dance o'er my lady lee,  
Build it up with wood and clay,  
With a gay lady.*

*Wood and clay will wash away,  
Dance o'er my lady lee,  
Wood and clay will wash away,  
With a gay lady.*

*Build it up with stone so strong,  
Dance o'er my lady lee,  
Huzza ! 't will last for ages long,  
With a gay lady.*

Loen done berijde je, ijse, broke hen d'ouwe'n ;  
D'hans o'er mêlyde hie lije,  
Loen done berijde je, ijse, broke hen d'ouwe'n ;  
Wije's er, gij ee leed hij.

Houwe schae hel, W'je ; Bijе ijld hitte t'up, er gij ee'n !  
D'hans o'er mêlyde hie lije ;  
Houwe shaê hel, Wije ; Bijе ijld, hitte t'up, er gij ee'n !  
Wije's er, gij ee leed hij.

Siel-verе aen geholld, w'ijle Bijе, 's t'ho, hel, er Wije ee,  
D'hans o'er mêlyde lije,  
Siel-verе aen geholld, w'ijle Bijе, 's t'ho, hel, er Wije ee,  
Wije 's er, gij ee leed hij.

Bije ijld, hitte t'up w'ijse, hye 'r ho'n, hand's t'ijle ;  
D'hans o'er mêlyde hie lije,

Bije ijld, hitte t'up w'ijse, hye'r ho'n, hand's t'ijle.  
 Wijse 's er, gij ee leed hij.

Hye'r ho'n, hand's t'ijle w'ijle, Bije, end, hand bij ho uw !  
 D'hans o'er mêlyde hie lije;  
 Hye'r ho'n hand's t'ijle w'ijle, Bije, end, hand bij ho uw !  
 Wijse 's er, gij ee leed hij.

Bije ijld, hitte t'up w'ijse woed ; Hand kel ee !  
 D'hans o'er mêlyde hie lije  
 Bije ijld, hitte t'up w'ijse woed ; Hand kel ee !  
 Wijse 's er, gij ee leed hij.

W'ijse woed, Hand kel ee, Wijse ijle, Wasch ! er Wijse ee.  
 D'hans o'er mêlyde hij lije.  
 W'ijse woed, Hand kel ee, Wijse ijle, Wasch ! er Wijse ee.  
 Wijse 's er, gij ee leed hij.

Bije ijld, hitte t'up w'ijse 's t'hone ; sij ho's t'e'r hoge'n.  
 D'hans o'er mêlyde hie lije.  
 Huss sa t'w'ijle last voor ee, je ijse's logen !  
 Wijse 's er, gij ee leed hij.

The thundering of the senseless fellow (Friar) disturbs you, he is the source of alarm, a penalty brought upon the country. The fellow is a merciless infliction to the place. The noisy lown (Monk) agitates you, is a bugbear, a distress upon the Land we live in. The Holy-One holds a false doctrine, he says that your (the heathen Saxon's) hereafter (eternity) will be one of torment. The Holy-One (Friar) says hell is to have the keeping of the Saxon's soul. The Industrious-One (Saxon) in a rage at this replies, should there be such a thing as fire for he who departs from this to the other world, you may be sure that's the place where you (the Friar) will pass your hereafter in. The fellow is a merciless infliction upon the place we live in. He tells us here, the Devil is to have the custody of our shades ; You reply with warmth, if there is such a Fellow, may he have the charge of you for ever. The Holy-One (Monk) holds a false doctrine, he says our hereafter is to be torment.

The Industrious-One (Saxon) is beside himself in regard to the transmigration of his soul, he fancies it is to go on high (to heaven); the Holy-One's (the Friar's) doctrine is hell for his (the Saxon's) next world. The Fellow is a merciless infliction upon the place here. The Saxon's inborn sense of his soul's passing hence to the abode of his Creator is, to us, that of one out of his mind, we (the catholick priests) affirm on our own authority, his next world is hell. The Holy-One (catholick priest) holds a false doctrine, according to him he (the Saxon) is to be in torment to eternity. The Industrious-One (Saxon) worried at this, says, he who dreads fire for his soul, torment for his next world, is akin to a madman. The Fellow (Friar) is a merciless infliction upon the country. The Saxon in a passion says, the one who is in terror about being burnt in the next world, that it is to be a place of torture, is a mere idiot. The Catholick Priest holds a false doctrine, he affirms that the hereafter of the Heathen is to be suffering. The Saxon says, he who dreams the next world is to be a place of torment is akin to a madman; I (the Priest) say, let any of you die, at once good by to heaven for you. The Fellow (Friar) is a merciless infliction upon our Country. The Saxon tells you, the one who fancies he is to be tormented in the next word is near to a madman, we (Friars) say, let there be an end to any of you, farewell to the chance of heaven for you at once. The Holy-One (Friar) is a heretick (maintainer of a false doctrine), he says your hereafter is to be a state of torment. The provoked Saxon replies, whoever fears fire is to be his next world is out of his mind, and is he who maintains himself by the work of his own hand, is he too to be in terror about his hereafter? The Fellow is a merciless infliction upon us here. Roused by this [what the Friar has said] the Saxon replies he that terrifies himself about a hell being his next place is mad; is he who has fulfilled the purpose of his creation to dread his return to his Creator, though a heathen? The Friar is a false

doctrinist, he says the Heathen is destined by him that made him for eternal torment. He who says that to be woe-begone about future torment is to be mad, and asks if the self-providing heathen need be terrified about his hereafter, talks, says the Holy-one in a rage, like a mad-man. What the Holy-one says is, be baptized (convert); that's our doctrine. The Fellow is a merciless infliction upon the place. He who says, to be anxious about where he is to go hereafter is the act of a fool [idiot] and asks if the honest hard-working Saxon need to be frightened about where he is to go next, talks says the Friar in a fury, like one who does not know what he says [like an idiot]. Let him be christened [become one of us], that's our established law [implying that all who dont believe in the stuff he deals in are intended by their Maker for a fire-bath to the end of time, although they had never heard of the Friar's conundrums]. The Friar [Missionary] holds a false doctrine, he deems our hereafter to be a passover to a state of torture. The Industrious-One piqued at this, says, he that is afraid that fire will be for his next world, is to be laughed at; when we go to the place beyond our ken, it is into a station of eternal happiness [as the natural sense of all mankind till perverted by clerical and political craft]. The Fellow [Friar] is a merciless infliction upon the Land we live in. Say at once in a loud tone to him who is mad enough to dread that he is to have distress for his future state, that which terrifies you is a lie (a falsehood, humbug).

*Bije, Wijje, ijse, lye, gij, ho er, hie, hel, 'e, in, t', te, ouwe'n*, which here occur throughout, have been explained repeatedly; *loen*, loon, lown, sorry fellow, rascal; *d'one*, the pres. pot. of *donen*, to thunder, roar, make a loud noise, also to be riotously merry; *broke*, penance, fine, extortion; *hans*, fellow; *berijde*, the pres. pot. of *berijden*, to bestride, ride upon, to master, overrule; *ken*, hence; *je*, you, also always; *o'er, over, aver*, above, passing by, out of sight; *melyde, medlyde*, compassion, pity; *leed*, vexation, injury, mischief; *houwe*, the pres. pot. of *houwen*, *houden*, to hold, to keep fast; *schae, schuede, schaeije, schaedure*, shade, shadow, the metonymy of the soul after death; "nor ever was to the bowers of bliss conveyed, a fairer spirit, or more welcome shade";

*hitte*, heat, fire; *t'up*, to on high, to up, out of sight, the type of one who is gone there, that is, who is dead, done his duty here and gone to his Maker; *siel*, soul; *vere veer*, *tacer*, pass over, transmigration, crossing hence to thence, from here to there; *geholl'd*, *holl'd*, the past part. of *hollen*, to run mad; *ho'n*, to on high, to heaven; *w'*, *wie*, he who, the one who, who, also, as; *end*, the imperative of *enden*, *eynden*, to end, to finish, of which *to die*, is the metonymy; *bij*, *by*, aside, beside, out of the way. not be had, departure from; *hand*, in the absolute sense; *hand*, the metaphorical type of the self-maintaining, duty-doing heathen, the self-dependent one while here; *woed*, the pres. of *woeden*. to rave, to act and talk like one out of his mind; *kel*, frightened to death, outrageously alarmed, whence *kelen*, to be horrified, to horrify; *ee*, eternity, hereafter; *wasch*, the imperative of *waschen*, to purify. to dip into the water, to stand in water, as the anabaptist does by way of a christening; *hoge*, *heuge*, *heughe*, joy, delight, happiness; *huss*, the imperative of *hussen*, to spit out aloud, to hiss; *sa*, *so*, instantly; also in this way, so; *last*, distress, overburthen, oppression; *voor*, *for*; *logen*, lie, falsehood. *Loen done*, sounds *London*; *berijde* *je* bridge; *mêldye* *hie*, *my lady*; *broke* *hen*, *broken*; *d'ouwe'n*, down; *lije*, *lee*; *gij ee*, *gay*; *Bije ijld*, *build*; *er* *gij ee'n*, again; *geholl'd*, *gold*; *siel-vere*, *s'iever*; *er* *Wije ee*, away; *e'thone*, *stone*; *s't'hoel*, *stole*; *h* no letter; *w'ijse*, with; *sij ho'st* *e'r hoge'n*, so strong; *logen*, long; *s't ijle*, *steel*; *t'w'ijle*, *'twill*; *ee* *je ijse's*, ages; *wye's er*, with a; *hitte* *it*; *voor*, *for*; *woed*, *wood*; *kel ee*, clay; *hussa*. *huzza*; *leed* *hij*, *lady*; the *e* being formerly used by us as the *a* now is; *lije*, *lee*; *o'er*, *o'er*; *wije's er*, with a. *With a gay lady*, may also be as *wijse er* *gij ee leed hy*; *p. e.* he (the friar) shows that eternal torment is for you (the heathen), which comes to the same thing.

62.—*Humpty Dumpty sate on a wall ;*  
*Humpty Dumpty had a great fall ;*  
*Three score men and three score more*  
*Cannot place Humpty Dumpty as he was before.*

Homp t'hij, d'homp t'hij, sat, hone er wij all:  
Homp t'hij, d'homp t'hij, hader, grete, valle:  
Ter hie schouw er mē'n, ende tier hie schouw er m'o'er.  
Keye not, Pije lese. Homp t'hij, d'homp t'hij, aes hije  
wo aes. Bijе voere!

The begging friar when his belly has been filled, laughs at us all for our pains; in him we see contention, ava-

rice, and fraud personified; terror fills the village when he comes in, and tumult arises there, with terror into the bargain. The fool of a cloddy is the nut, the cowl (priest) gathers (picks) it, The repeated sound of, give me a bit of victuals, torments us here out of our victuals. Out with this sting to us all,

*Homp*, hunch, slice of bread, meat, cheese, &c.; *t'hij*, to he, to me; *d'homp*, the lunch, scrap, bit; *t'hij*, as before; and the usual begging phrase of the mendicant friars; hence applied by the Saxon as a nick-name for the whole class, of which the Capuchins were the type; truly depicted by Sterne in his *sentimental Journal* in the detail of his intercourse with one of their lay brothers at Calais. *Homp t'hij d'homp t'hij*, sounds *humpty dumpty*; *sat*, satiated, crammed, satisfied, whence the latin *satis*, enough; *hene*, ridicules, the pres. tense of *honen*, to mock; *wij*, we; *all*, as with us; *kader*, contention, dissention, strife, and sounds *had a*; *grete*, greediness; *valle*, snare, sounds *fall*; *ter*, at, in; *hie*, place, village; *schouw*, scare-crow, object of terror, *terriculum*; *mē'n*, in, with, along with; *tier*, tumult, disorder; *o'er*, over, over; *m'o'er*, over and above; *Keye*, dupe, here the personification of the priest-beggodded clown as the then land owner, and necessarily cultivator; *pije*, cowl, and thus the Catholick priest or friar personified; *ijse*, terrifies; *hije*, persecutes by threats; *we*, where; *aes*, food, provision; *Bije*, is here as the fly with a sting, and thus the type of a vagrant mischief; *voer*, *voeder*, provision, whence our *fodder*, as stored food for cattle; *Bije hije voër*, sounds *before*; *ij tj* as four s sound as one; a terminal *e* has no sound.

63.—*I'll sing you a song*

*Nine verses long*

*For a pin.*

*Three and three are six*

*And three are nine;*

*You are a fool,*

*And the pin is mine.*

Yle singe, uw er soge'n;

N'Hye'nne vaese, ijse, logen;

Voër er pijn.

T'rije, hand t'rije Haer siecke's;

Hand tiere hie, Haer, n'hye'n;

Uw haer er vulle,

Hand de Pije'n ijse m'hye'n.

The crazy conundrum about being singed (in hell fire) hereafter, is that which brings in your nourishment (milk, that which suckles, feeds you), the industrious one does not get his livelihood by phantomizing, alarming, and lying; his food is by hard work. To bring to his rule, to have the Industrious one (the labourer, cultivator) at his command is the malady of the Friar (his disease, what he sickens for). The hand (the use of the hand, work) is that by which it is got on by here (that by which the Saxon thrives), to the Friar doing no work is his trade (no work is his livelihood). It is your doctrinal disputation which fills your belly [your conversional strife feeds you]. The end of the Cowl [Priest] will also be the end of terror and torment to this place [in reference to his hell system for them as heathens, and also to his dunning them for food].

*Yle*, the part. pres. of *ylen*, *ijlen*, to fancy foolish things, to talk madly; *singe*, the part. pres. of *singen*, *sengen*, to singe, to burn; *soge*, *sooge*, the part. pres. of *soogen*, to suck, to draw nourishment from, to live by; *vaese*, whim, fancy, phantom, delirium; *logen*, *lugen*, lie; also sycophancy, false discourse, fable; *pijn*, *pijne pene*, pain, also labour, work, whence the latin *pæna*; *rije*, the part. pres. of *rijen* *rijgen*, to rule, to regulate; *siecke*, sickness; *tiere*, the part. pres. of *tieren*, to succeed, shoot up, prosper; *haor hader*, contention, battling; *vulle*, the pres. of *vullen*, to fill, to cram. *Yle* sounds *Pll*; *sogen*, *song*; *logen* *long*; *pijn*, *pin*; *t'rye*, *three*; and so does *tiere* *hie*; *Haer*, *are*; *h* no letter; *vulle*, *fool*; *Pijse'n*, *pin*; *m'hye'n*, *mine*; *ne hye inne*, *nine*; *vaese ijsse*, *verses*.

64.—*As I went over the water*

*The water went over me,  
I heard an old woman crying,  
Will you buy some furnity?  
With a whip, stick  
Your nose in her breech,  
The cow leapt over the moon;  
My dame she shut in the cream pot,  
And we shall have butter soon.*

*Aes Hye, Wije ente; hoev'er de warre t'eer,  
De warre t'eer Wije ent hove'r m'hije;*



Hye herde aen ; Ouwel Wijde om aen, krye, hye, inge ;

Wille uw Bijde Hye, so om ver met hij ?

Wijse er wiep 's t'ijck !

Ower noijse in her briesch !

T'hij kouw lapt ; hoeve'r de moè hun ;

M'Hye d'hamme schie schiet in ; de Keye rije hem ;

Pye hotte ;

Hand wij schie al have buet t'er. Sie ho hun.

The hard working one is the provision store, the Holy One the gentle [maggot, the torpid eater of it]; the consequence is a continual struggle between the two; the Holy One (Priest) insures contention with the homestead by his vexatious exactions; the hard-working one perseveres in his habitual course; the Holy Wafer Man (Friar) bellows, teazes, pinches (straightens for provision). You of the industrious class have but to will it and there's an end to the whole Friarly Gang (the intruded Friarhood). Show the Holy One that you are up to the mark (behave like one who knows what he is about)! Roar out the grievance (the nuisance) his being here is to you all (din in his ears the outcry of the plague he is to you)! All at once this one's jaw comes to a stand-still (all of a sudden this kind of defiance ceases); the rabble has no courage (there is no relying upon the cry of a mob). The whole village (place in point) falls into accord with this vapouring fellow; the Cloddy (fool, idiot) submits (behaves himself as usual); the Cowl (Friar) succeeds (has his way), in a little time we (all of us) and all our property will become the booty of heresy (false doctrine, superstition); so let us see they are out of sight at once [let us get rid of them]!

*Aes*, provision, indefinitely; *ente*, the part. pres. of *enten*, to ingraft, to fix into, to eat or cut a way into substance; *warre*, war, strife, struggle; *hoeve*, the pres. pot. of *hoeven*, *behoeven*, to behove, to be requisite; *t'eer*, for ever, indefinitely; *hove*, *hof*, homestead, family residence; *hije*, the part. pres. of *hijen*, *hyen*, to worry; *omver*, *omverre*, down, out of sight; *met*, *meed*, *mede*, with; *herde*, the pres. pot. of *herden*, to go on as before, to continue acting as

always; *aen*, on; *Ouwel-Wij*e, the consecrator of the Wafer (the Priest); *om*, around, to go round; *krye*, the pres. pot. of *kryen*, to cry, to roar; *hije*, the pres. pot. of *hijen*, to torment; *inge*, the pres. pot. of *ingen*, to straighten; *Wijse*, the pres. pot. of *wijzen*, to show, to prove, indicate; *wie*, who, the one; 'p, up, up; *tjek*, mark, standard; *noyse*, nuisance, mischief, damage; *briesch*, the imperative of *brieschen*, to roar, to bray; *kouw*, jaw; *lapt*, the pres. of *lape*n, *lappen*, to lap, to fix together, to make stable; *hamme*, hamlet; *schiet*, the pres. of *schieten*, to run off, to desert, also to change colour, as in fright; *hot*, the pres. of *hotten*, to happen as wished; *buot*, *buyt*, booty, spoils, robbery; *moê*, *moed*, courage, presence of mind; at once; *Warre t'eer*, sounds as we pronounce *water*; *Hye herde*, I heard; *moê hun*, *moon*; *schie*, *she*; *schiet*, *shit*; *er*, *erre*, heresy, error, false religion; *sie ho hun*, *soon*; *sie*, let us see.

65.—*Round about, round about*

*Maggotty pie.*

*My father loves good ale*

*And so do I.*

Rouw 'nnd, er Bije ho uit, rouw 'nnd er, Bije ho uit;

Mag gote t'hij, Pye.

M'Hye vaer t'e'r love's, gij houde ee hel;

Hand sij ho, du hye.

The Saxon is always exclaiming, the Friar is a disturbance introduced amongst us. The Friar says, was I but able to make the Saxon baptize (convert to christianity to my faith)! With the Saxon the passing from this state into eternal life is God's promise to him, you (the Friar) hold it to be eternal torment for him. Do let the Saxon keep his heaven for himself, and you your hell for yourself.

*Rouw*, grief, sorrow, distress; *'and*, *innd*, the past part. of *innen*, to put or set within; *mag*, the imperative of *mogen*, to be able, to prevail with; *gote*, fusion of water, and the Saxons type of ana-baptism, the christian's mode of baptism at that day; *vaer*, transmigration; *e*, *ee*, eternal duration; also law, doctrine; *love*, the part. pres. of *loven*, to promise; *hel*, hell; *hye*, state of suffering, the Saxon's type of the Friar's hell; *hy*, he, the one here, the inhabitant of the land; *Bije*, type of the Saxon self provider; *he*, heaven; *sij*, the imperative of *sijn*, to be.

66.—*Dingle, dingle, doosey,  
The cat's in the well;  
The dog's away to Bellingen,  
To buy the bairn a bell.*

D'inge el, d'inge el, doose hij;  
De Guyte's in, de wij hell,  
T'hij d'hoge's er, wee t'u, belle, inge hen.  
Toe Baeye, de Baer in, er bell.

Worrying, worrying every one, is the fellow's strong-box (capital, treasure). The Rascal (Friar) has fixed himself here; the fellow who says we (heathens, Saxons) are destined for hell. For himself he holds the next world is to be a scene of happiness, for you a scene of wailing, howling, and torment. Let this Man of the Sackcloth be put an end to, away with this growling beast (Bear) to his own made hell, and there let him howl (bellow).

*Doose*, box, strong-box, coffer (type of capital, treasure); hence our *dose* as the box or cover which holds that which is intended for our use and health; *Guyte*, blackguard, lying rascal, *nebulo*; *hoge*, *henge*, delight, joy; *wee*, sorrow, lamentation; *bell*, the imperative of *bellen*, to bellow, roar, howl. *D'hinge el*, sounds *dingle*; *cat* is the constantly used travesty of *guyte*, lying rascal, *nebulo*, as has been frequently explained here; *wij hell*, *well*; *d'hoge's*, *dog's*; *er wee*, away; *t'u*, to; *Baeye*, buy; *Baer in*, *bairn*, the scotch term for child. *Guyte* is still in use in Scotland in the form of *Gyte*; *he is guen clean guyte*, is, he is become an entire blackguard; see Boswell's Life of Johnson, ed. 1835. v. 5. p. 136; *er*, there, type of the place to come, the other world.

67.—*If all the world was apple-pie  
And all the sea was ink;  
And all the trees were bread and cheese,  
What should we do for drink.*

Huijf al de war, reld; wo aes happe el Pye;  
Hand al die sij wars incke,

Hand al die tiere ijse, wee, ere breed; Hand schie ijse.  
Wo at schie houd Wijë du; voer die rije incke!

The Man of the Coif (lawyer) is the source of all the contention among us, always railing at us here; The One of the Cowl (Friar) snatches off your food where ever he finds it; and between them they prosecute every one who is adverse to either. The Industrious Saxon is horrified at all this bedlamite rumpus, it spreads misery and superstition amongst us; it astounds the simple-minded Saxon. Wherever there is provision in a trice you have the Holy-One with you; do let us rid ourselves of this pest to nature's regulation (to that order dictated by the reason with which our Maker has endowed us; referring to self-provision and rational religion).

*War*, war, confusion, contention (see p. 24. l. 22.); *reld*, the pres. of *rellen*, to rail at; *sij*, to them, to him; *waars*, averse, contrary to; *tiere*, the part. pres. of *tieren*, to rave, to tear and rend; *breed*, the pres. of *breeden*, *breyden*, to spread abroad; *er*, *ere*, *erre*, heresy, superstition; *houd*, the pres. of *houden*, *houden*, to hold. *Huij*, *houffe*, *houffe*, the french *coif*, the italian *scuffia*, and our *coif* (now the black patch in the lawyer's wig, but once the typical cap which covered both the then fellow-heads of lawyer and priest) are a same word; the foreign clergy and our lawyers of the upper grades are still distinguished by their black head-patch. *War reld* as we pronounce *world*; *happ el*, apple; *sij*, sea; *waars*, was; *tiere ijse*, trees; *wee ere*, were; *schie ijse*, cheese; *schie houd*, should, should; *wij du*, we do; *die rij incke*, drink.

68.—*The man in the moon  
Came tumbling down,  
And asked his way to Norwich.  
He went by the south  
And burnt his mouth  
With supping hot pease porridge.*

T'hie m'Hanne in de moê hun  
Keye hemme, t'om Bijë lije inge, d'ouwe'n!  
Hand aes, Keye et, hisse wee t'u nô'r wische.

Hie wee'nnt by die souw's,  
 Hand barnt hisse mouw's  
 Wis sij upp' inge, hotte Pije's; Pije ho'r! rijd je!

The Cloddy (Saxon workman) grumbles out, with the timid among us, distress of mind has been introduced by the fellow who says when the Saxon dies his state is to be that of suffering torture; into the ground with him (get rid of him). The Saxon provides the food, the Crazy-One (Priest, in the Saxon's eye the preacher of an incredible doctrine) eats it; and one's own mind tells us that which is a plague to us, it is necessary should be swept away (got clear of). By this Hog unhappiness has been introduced into the place. His declaration that the Saxon is to burnt (is to go to hell) is all a flam. It's being a certainty that when you (Saxons) die, you have a place of torment for your future state is a thing entirely got up by the Friar himself (a thing of his own invention). Up with the Friar there (hang him up, get rid of him) and then all will be right (as it was before he came.)

*Hanne, henne*, the Saxon's type of the timid one, the Friar's dupe; *moê, moeij.* *moede*, trouble, anxiety; *wisch*, a brush; *souw*, hog, sow; *mouw*, literally, a sleeve or muff, which covers the arm or hand, but used metaphorically for a *deception, a sly story, a reserved meaning*, *achter de mouw hebben*, is to deceive, to impose upon; *barnt*, the pres. of *barnen, bernen, branden*, to burn; *wis*, certain; *uppe*, *oppe*, *op*, up, over with, done for, dead, *we say it is all up with him*, and mean he is dead, done for; *hotte*, the part. pres. of *hotten*, to bring together, to jumble together, to congregate, also to curdle; *rijd*, the pres. of *rijen, rijgen*, to put in order, to regulate, to arrange in true method; *ÿ*, as ever, as it always was. *M'Hanne*, sounds man; *moê hun*, moon; *t'om Bije lije inge*, tumbling; *aas Keye et*, asked; *nd'r wisch*, Norwich; *souw's*, south; *mouw's* mouth; *sij uppe ing*, supping; *Pij'es*, peas; *Pije hor rjdee*, porridge.

69.—*A diller a dollar,  
 A ten o'clock scholar.  
 What makes you come so soon?*

*You used to come at ten o'clock  
And now you come at noon.*

Er d' ijl laer, er d'hol laer;  
Er t'hen ho Kloeck 's Keye al Haer;  
Wo at mach's u; Kom soe soe hun,  
U u ijsd toe Kom, at t'hen ho Kloeck!  
Hand no u, u Kom mat, nu ho hun!

There's the one from whom the idle doctrine we hear of here come's, there's the one who empties the store-room; there's the one to whom the summit of cunning is to make the Cloddy just such a thing as himself (the missionary Friar). Where there is provision he is mighty complaisant to you; the Man of the Chalice (Friar) is sure of his meal, when you have one for yourselves. When you see this Fellow you are frightened out of your wits, while with them it is all unshaken front (impudence), the not having enough for yourself is at hand, the Man of the Chalice pauperizes you, now is the time to get rid of the whole set (it's now high time you should hang them all up).

*Ijle, ijl*, the part. pres. of *ijlen*, to be toolish, to talk idly; *laer*, learning, doctrine; *laer*, vacuity, emptiness, an empty space; *hol*, cellar, store-room, in french *cave*; *kloek*, vigilance, cunning, art; *mach, gemach*, facile, easy to deal with, convenient; *soe, soede*, the victual pot, the kettle in which the Saxons family meal was cooked; *hun*, to them; *ijsd toe*, completely horrified, where it is the past part. of *iisen*, to be in a state of stagnation, to be as when we say, *my blood froze in my veins*; *no*, scarcity, insufficiency; *t'hen*, to them; *mat*, the past part. of *malen*, to dispauperate, impoverish; and from *matten*, to kill, the latin has its *mactare* in the same sense. *Kom*, chalice, type of the Friar as his sacramental diffuser, keeper of the bread or wafer for his exclusive gulp, of which the latin *patena*, as that which was used by the presiding functionary at their sacrifices to the gods is the equivalent; *meri patena implevit regina*; Dido (the queen alluded to) filled the wine-chalice with her own hands (filled it herself). *D'il laer*, sounds *diller*; *d'hol laer, dollar*; *er t'hen ho, a ten o'*; *kloeck, clock*; *'s Keye al Haer, scholar*; *mach's u, makes you, ch as k*; *soe hun, soon*; *u u ijsd, you used*; *t'hen, ten*; *ho kloeck, o'clock*; *nu ho hun, noon*.

- 70.—*We're all dry with drinking on't,  
We're all dry with drinking on't,  
The piper kissed the fiddler's wife  
And I can't sleep for thinking on't.*

Wie ere hael de rye; Wije's d'er, incke, inge, ho'nnt!  
Wie ere hael de rye; Wije's d'er, incke, inge, ho'nnt!  
De Pye'p'e'r, keye hisst, t'hie vied, dele, er s wij Huyf;  
Hand Hye Ka'nnt, sij lije'p; voêr sij, incke, inge  
ho'nnt.

The Friar keeps on saying for the heretick the furnace (hell) is in the order of things. The Cloddy exclaims, the Friar is the heretick with us, the infliction, the torment, let him be put out of sight, let him be got rid of I say. The Friar once set up here, he becomes the source of strife and dissension; it is wrong for us to suffer the Friar to be here. Let the hard working Saxon see the Jackdaw (chattering Friar) in the ground (buried, out of sight); his suffering will be done with, he will have provision, and his infliction and torment got rid of (out of sight).

*Wie*, he who; *ere*, the pres. pot. of *eren*, *erren*, to err in regard to faith, to hold false doctrine; *er*, heresy; *hael*, furnace, type of hell; *'p*, *up*, *op*, *up*, done for at an end; all the other terms here used have been explained. *Wie ere*, sounds *we're*; *de rye*, *dry*; *d'er inke inge*, *drinking*; *ho'nnt*, *on't*; *Pije'p e'r*, *piper*; *e, ee*, *always*, for ever; *keye kisst*, *kist*, *kissed*; *vied dele er*, *fiddler*; *sij lije'p*, *sleep*; *sij incke inge*, as we pronounce *thinking*.

- 71.—*The little Robin Red Breast and Jenny Wren  
Are God Almighty's cock and hen.*

De lije t' el Robb'in rede Bijje ree est, hand je inne hij  
renne.

Haer goed hael m' Hye t'ijse; kack! hand Henne.

That curse to all of us the Man in the Frock sermonizes us, eats our (the Industrious One's) mutton

and then is off to our store-room to see what we have there. The Friar's only estate is his patent furnace (self-invented hell) to frighten the hard working Saxon with (in reference to the Saxon's denounced state of perdition as an unbechristianized infidel) let his timid dupe say to him at once, shit upon you !

*Rede*, the pres. pot. of *reden*, to speak to, to address the speech to ; *ree*, roe, wild goat, the prime food of that day as now in Italy, Spain, and other places, with us substituted by the sheep, mutton ; *est* the pres. of *esen*, to eat, to take food ; *renne*, store room, cellar, safe ; *goed*, property, estate ; *hael*, furnace, type of the Monk's Hell ; *tjse*, alarm ; *kack*, the imperative of *kacken*, to cack, but used by the vulgar as an expression of the utmost contempt, as fy upon you ! shit upon you ! *Bije ree est* sounds *breast* ; *je hinne hij renne*, jenny wren ; *hael m'Hije t'tjse*, Almighty's ; *kack, kock ; henne*, hen.

72.—*Ride a cock-horse ;  
To Banbury-cross ;  
To see what Tommy can buy !  
A penny white loaf  
A penny white cake  
And a two penny apple pie.*

Ryde er gack horse  
Toe ban bij u'r hij krose ;  
Toe sij wo at t'homme hij Kanne Baeye ;  
Er Pije Henne hie wyte loof ;  
Er Pije Henne hie wyte keke ;  
Hand er tij up hen ! nie happe hel-Pye !

The heretick missionary (Friar ; in the eye of the Saxon, the propagator of false doctrine) rides his cock-horse here (domineers over those who have become his dupes) ; he croaks out his holy curse upon you ; The Man of the Cup and Frock pays his visit to all those about him who have any provision. The Man of the Cowl (Friar) upbraids you with your faith (religion, being a heretick). Let the shy cloddy upbraid him for his own heresy and for the nonsense he gabbles to us.



Let the Saxon tie the set up [hang them all] ; let us have no fellows here who tell us hell is to snap us all up (as heathens).

*Ryde*, the pres. of *ryden*, to bestride, to master ; *gack*, fool ; *horse*, as with us now, and *cock-horse*, is the schoolboy's term for the one upon whose back another rides ; a term well known to every one bred in a public school. Johnson gravely defines it as a man on horse-back, triumphant and exulting, and quotes from Prior,

" Alma, they strenuously maintain,  
" Sits COCK-HORSE on her throne the brain."

Where the phrase means simply the pedantical whims instilled into the head of a College scholar, who has not got rid of them by social intercourse at other places ; *ban*, anathema, ecclesiastical curse, excommunication ; *krose*, the pres. pot. of *krosen*, to croak, a figurative term for the dismal humbug tone assumed by the Friar ; *om*, *omme*, around, all about the place in point ; *t'*, *te*, to, to be or set in motion ; *icyte*, *wyl*, pres. and imperative of *wyten*, to throw in the teeth, to reproach with ; *loof*, *geloof*, belief ; *keke*, the part. pres. of *keken*, to chatter, to talk stuff, to rigmarole ; *tij*, the imperative of *tijen*, to tie up, to draw up or on ; *hel-Pye*, the Saxon nickname for the Friar, as the patent inventor of hell, the staple of his shop ; *er*, *erre*, *erdom*, heterodoxy, heresy, the type of the Friar in the eye of the Saxon, and of the Saxon Heathen in that of the Friar, and, like *er* (there) is represented in sound by *a* ; *hen*, for them, among them ; *nie*, *ne*, no, none ; *hoppe*, the pres. pot. of *happen*, to snatch, to snap, to catch hold of. *Ban bij u'r hij*, sounds *Banbury* ; *'omme hij*, *Tommy* ; *Kanne Baeye*, *can buy* ; *Pije Henne hij*, *penay* ; *tije up hea nie*, as we pronounce *two-penny* ; *happe hel*, *apple*, *h* no letter.

73.—*The rose is red, the grass is green,  
Serve king George our noble king ;  
Kitty the spinner, will sit down to dinner,  
And eat the leg of a frog ;  
All good people look over the steeple  
And see the cat play with the dog.*

Dere ho's, ijse reede, de geraes is gere hie in !  
Saye erve Keye inge, je hoore, je ouwe'r no ; bij el  
Keye inge,

Kitte hie dij's pijn nere; Wije ijle's hitte d'ouwe'n; toe d'inne er.

Hand hiet t'hij leeg, of er vroeg!

All gij houd Blijbel! Loo Huijck, hoev'er die stapel!

Hand, sie hie de Guyte; Pije hel ee wijse dij; die hog!

Offended feeling has reached it's pitch among us; alarm is preparing; tumult is gathering in the place; you hear for ever the cry of, the settlement of the Man of the Gown (Friar) among us is an infliction upon the Cloddy [labouring Saxon], an intrusion of scarcity to the land we live in; let this curse to the Cloddy be sent off from hence! The Man of the Tankard (chalice) being tolerated here, says of itself, it is yourselves who provide your own punishment! The Holy-One keeps the land in a flame! Put an end to this introducer of false doctrine. Say at once to him in a gentle tone; take yourself off as fast as you can! You have no baggage but your Bible to pack up! The Man of the Hood [Friar] replies in a same tone, that's a stapel which is sadly wanted among you hereticks! The Saxon says, see what a Rascal you have here, he wants to teach you the Friar's hell-doctrine! hang him up!

*Dere, deyre*, offence, injury, hurt; *reede*, the part. pres. and pres. pot. of *reeden*, to get ready, to prepare; *geraes*, fury, disturbance; *gere*, the part. pres. of *geren, gaeren*, to gather, collect; *Saye*, Gown, type of Friar; *erve*, the pres. pot. of *erven*, to inherit, to become settled, fixed in reference to the state or object in point; *hoore*, the pres. pot. of *hooren, ooren*, to hear, to ear; *Kitte*, a large kind of cup or tankard; a nickname of the Saxon's for the Chalice; *hijn, pene*, pain; *nere, neere, neeringe*, victuals, nourishment, provision; *bij*, aside; *ee*, elsewhere; *leeg*, low, lowered, in reference to voice, as in an under tone; *vroeg*, early, soon; *houde*, the pres. pot. of *houden*, to hold, to have, to possess; *loo*, low as explained at *leeg*; *Huijck*, robe, gown; type of the Friar; *stapel*, staple, magazine and also *steeple*, pyramid, as that which is formed into loftiness by accumulations, and such is *the steeple of a church*; *hog*, the imperative of *hogen, hoogen*, to lift up on high, to settle above the level of the ground. *Dere ho's*, sounds *the rose*; *ijae reede*, is red; *gere hie in*, green; *Saye erve*, serve; *je hoore je*, George; but without any reference to any Hanoverian race, though

probably that which suggested the Cant Song with *God save king George, our noble king* in it; *ouwe'r, our*; *no by el, noble*; *keye inge, king*; *Kitte hie, Kitty*; *'s pijn nere, spinner*; *'s hitte, sit*; *d'ouwe'n, down*; *d'inne er, dinner*; *hiet, eat*; *gij houde, good*; *Bijbel, people*, see v. l. p. 158. n. 11. of this *Essay*; *sie hie, see*; *Guijte, cat*; *Pije hel ee, play*; *dij d'hog, the dog*; *keye inge, king*; *no bij el, noble*.

74.—*Little boy, pretty boy, where was you born?*  
*In Lincolnshire, master, come blow the cow's*  
*horn;*  
*A halfpenny pudding, a penny pie,*  
*A shoulder of mutton, and that love I.*

Lije t'el boeije, Pije, ret t'hij, boeye; wij ere, wo aes  
 uw, bij oor'n;  
 In lije incke hon! schier m'aes t'er; Keye humme;  
 blouwe de Kouw's hoore'n!  
 Er Heij'p Pije hen! nie Puyd-ding! er Pije hen, nie  
 Pye!  
 Er schie ho el d'er! Of muijt t'ho'n; hand t'at love  
 Hye.

The Friar is the curse to every man's house; if the Saxon has a *rima* [woman] to himself the fellow is never out of sight (always at it); he is the one by whom our ears are dinned with, You are all here-ticks, where are the victuals you ought to give us? The Cloddy grumbles out, in with this curse infliction and imposition, cut off at once the finding food for this falsehood preacher! This chattering Jackdaw should be knocked on the head at once. The hard-working One is done up by having the Friar amongst us, hence [away] with this Pulpit-stuff (Friar); the Friar brings heresy to them here; let us have no more of him. He is the fellow who tells us our faith of having Heaven for an hereafter is false doctrine! The fellow who wants us to dismiss our trust in the One on high being off [got rid of], the Industrious Saxon has nature's promise that his own hand shall be sufficient to provide for him.

The Mad-Fellow [Missionary] says, be baptized ! go to confession ! let your heretical tenets be buried for ever ! Your beloved hereafter (the Saxon's faith that, as he did not make himself, he was created to return to a responsible and kind Maker) will be the cause of future torment. The Saxon says, in a spiteful tone, to this Piece of Trumpery (Friar), you a stranger, strip those to whom this land belongs of right. The Mad-Fellow continues mumbling out, your future state will be torment for ever ! The Saxon, happy in his own way of thinking, whispers out, you are only to be quizzed for such stuff as this ! The honest good natured Heathen [Countryman] adds aside, the Bible is their market ; the preaching a false doctrine (heresy) is all they have to live upon (implying, consequently we must not use them ill for it, but only laugh at them).

*Ood*, the pres. of *ooden*, to make a waste of, to empty, to despoil ; *nood*, matter of necessity, need. *Hollid*, *gehollid*, the past. part. of *hollen*, to become mad, to be out of the mind, and thus as the *mad-one* ; in reference to his doctrine in the eye of the Saxon, *dock*, the imperative of *docken*, *duycken*, to duck, to dip, to immerge, the type of the old form of *baptism*, at present adhered to by the *anabaptist* only, and thus the emblem of a *Christian* ; *t'*, *te*, to go to ; *halle*, emporium, exchange ; *oor*, ear, as that of the Confessor placed at the hole of the Confession box to hear what any one is fool enough to tell him ; and thus as the staple engine of the Catholick Priest and his government ; *fosse*, ditch, hole in the ground, grave, with which the french *fosse*, is a same word, the type of a place whence that which is put in never comes out again ; *lost*, *gelost*, the past. part. of *losten*, *lusten*, to long for, to desire ardently, to be lewd upon ; *e*, *ee*, eternity, hereafter ; *Prije*, carrion, worthless stuff ; *ood*, the pres. of *ooden*, to empty, make good ; *wee*, woe, suffering, grief, indefinite anguish ; *eer*, ever ; *scheer*, the imperative of *sheeren*, to mock, to treat like a fool, laugh at, quiz, *geve*, *gavee*, honest, natural ; *sat*, contented, satisfied ; *hoed*, the pres. of *hoeden*, to heed, to attend to. *Dock*, *t'oor*, sounds *doctor* ; *fosse*, *t'oor*, *Foster* ; *gelost er*, *Glo'ster* ; *Prije hische*, *preach* ; *wij oord*, *word* ; *gij ood*, *God* ; *scheer*, *chair* ; *geve*, *gave* ; *halle*, *all* ; *Bijbel*, *people* ; *nood*, *nod* ; *H* and *p* being interchanging consonants *Bijbel*, sounds as we pronounce *people*, and is a Saxon's nickname for a priest, to whom it is the staple commodity, that out of which he lives ; as has been before instanced here.

77.—*Four and twenty tailors  
Went to kill a snail;  
The best man amongst them  
Durst not touch her tail.*

*She put out her horns  
Like a little Kylvoe com;  
Run tailors, run!  
Or she'll kill all e'en now.*

Voor hand t' Wijc hen tijc t'heel hoore's;  
Weent t'u, kille er 's nae hel.  
De Bijc hetse m'aen; er monck stemme,  
Die u' r's te nut, tasche her t'ee hel.

Schie put uit her hoore'n 's;  
Lycke er Lije t'el, Keye loo kouwe;  
Raë'n t'heel hoore's! Raë'n!  
O'er schie ijle! kille ael, hij'n, n'ouwe!

That the Monk should march off is quite necessary; he groans out to you (Saxons), your station, when gone hence [dead], is in hell. The Saxon irritated by this, says, that's all a concern made up by you the Monk (trumped up among you Friars); the thing is a valuable commodity to you; that our eternal hereafter is to be hell is a purse to you (as regards its being a mean of extorting from his dupes). Surely it is our duty to extinguish such a fellow as this for ever, this Curse to us all being once made a corpse of the oppressed Cloddy will have something to use its jaws with (something to eat). In with him at once, it is quite right he should be entirely got rid off! Over with (put an end to) this madman at once; the Saxon adds, our last station is not the ground [grave; body and soul are not buried together; and as the Saxon's faith was his being the imperishable creature of a wise and benevolent Maker, his trust in him for his hereafter naturally led to the belief of its being a state of hap-

piness, that he was not created merely to be fried for not believing what he could not even understand].

*Poor hand*, off hand, at once; *hen*, hence; *tije*, the pres. pot. of *tijen*, *tygen*, to go away, to set off, all to draw away forcibly; *heel*, whole, entire; *t'heel*, wholly, entirely; *hoore*, the part. pres. of *hooren*, to be proper, requisite; *weent*, the pres. of *weenen*, to whine; *t'u*, to you; *kille*, state, station, position, harbour; *nae*, at, in; *hetse*, the pres. pot. of *hetsen*, *hilsen*, to become excited, to be inflamed; *m'aen*, thereon, thereby; *Monck*, *munk*, *monick*, monk; *stemme*, the part. pres. of *stemmen*, to compose, to put together, to settle; *nut*, emolument, profit, utility; *kouwe*, part. pres. of *kouwen*, to chaw, to eat; *tasche*, purse, pocket, which formerly were the same thing, whence our expression *pocket-money*, as money carried in the purse or pocket for use; *her*, there; *ee*, eternity, everlasting; *put uit*, the pres. of *uit putten*, to exhaust, to free from, to take all out to the last drop; *lycke*, carcase, corpse; *loo*, depressed, oppressed, humiliated; *kouwe*, the part. pres. of *kouwen*, *kauwen*, *kuwen*, to chaw, to chew; *rae*, *rade*, *raede*, at once, quickly; *ho*, high, out of sight, the type heaven; *ael*, last, extreme, ultimate; *kij*, he the Saxon, mankind; *n'*, *ne*, no, not; *ouwe*, *auwe*, earth, ground; *T' Wij* *hen tije*, sounds twenty; *t'heel hoore's*, *taylors*; *er's nae hel*, a snail; *Bije hetse m'aen*, *best man*; *er munk stemme*, amongst them; *die u'rste*, *durst*; *rae'n*, run; *o'er*, or; *hoore'n's*, *horns*; *kij'n n'ouwe*, *e'n now*. *Schieyle*, *she'll*; *'n*, *in*, in comes in with, says; *'n kij*, the Saxon comes in with. *o'er*, over, over, done with, dead; *its all over with him*, he is done for, either as dead or ruined; *ee*, for ever, eternal. *T'*, *te Wij* *hen tije*, sounds twenty; *t'heel hoore's*, *taylors*; *Bije hetse m'aen*, *best man*; *er Munk stemme*, amongst them; *toe kussche*, touch; *t'ee hel*, tail.

78.—*See saw Sacaradown ;*  
*Which is the way to London town ?*  
*One foot up, the other foot down,*  
*That is the way to London town.*

Sij saw Sack, Ka raed houwe'n.  
 Wij

Wije hische, ijse, die w'heye; toe loen don! touwe'n.

Wije ho 'n voet up, t'ho's er foute d'ouwe'n,

T'haet is dij w'heye; toe loen don! touwe'nn.

With the Friar we have a bog among us, with the Abbé (Preacher) the clipper of our provision. The

Holy-Set speaks out alarm to us, that which distresses us. Up then you lazy loon and roar out to them, you shall be roped (hung)! Was the Holy-Set (Friars and Abbess) once with the foot a little higher than the level of the ground, our belief that heaven is our next world will be no longer charged to us a crime; he that reproaches us is then silenced (in his grave, buried). The one who distresses us is the natural object of our detestation. Forwards then you lown, bellow out to him, you shall be roped (strung up)!

*Saww, souw*, hog, type of filth and greediness; *Ka*, Jackdaw, type of the chattering Abbe, a catholic preacher; *raed*, household store; *houwe*, the part. pres. of *houwen*, to cut off; *heye*, the part. pres. of *heyen*, to vex; *loen*, loon, lown, peasant; *don*, the imperative of *domen*, to thunder, to roar; *touwe*, rope, halter; *ho*, indefinite elevation, either just above the ground or out of sight from height; *Sack*, sack, type of the coarse shapeless frock of the Friar, hence his trope. *Wije hische*, sounds *which*; *wije ho'n*, *one*; *t'ho's er*, *t'other*; *w'heye*, *way*; *w'*, *wie*, he who; *foute*, fault, and *voet*, foot, sound alike.

79.—*Hark ! Hark ! the dogs do bark ;  
Beggars are coming to town ;  
Some in jags, and some in rags,  
And some in velvet gowns.*

Hye harck, hye harck, dij d'hoge's, du Bijе harcke!  
Bije hege gar's haer Kom inge toe touwe'n.  
Sij om in jage's, sij om in rije hage's.  
Hand sij om in wij hel wie heete, gaê ouwe'ns

Listen I say, listen your tormenting fellow! you are the true stuff for the gallows (for an uplift) thou harasser of the industrious Saxon. The only sure protection the Saxon has is to rope up (hang) this causer of contention and tormentor for you to become a sacrament-man (catholic). This fellow done for, there's an end to our being hunted after (watched), and an end to organizing strife amongst us. Put but an end to the fellow who says the Saxon is only born for fuel to (as a

faggot for) hell, and in a moment joy pervades the land. [The above seems a repartee of the Heathen or Natural Religionist the intruded propagators of, for to the Saxon of that day, a novel and incomprehensible doctrine, as well as an oppressive system from the greedy requisitions of the Missionaries for their maintenance].

*Hye*, the part. pres. of *hijen*, *hyen*, to torment; *harck*, the imperative of *harcken*, *hercken*, *horcken*, to harrow up, to harrass, to rake up, to stir about; *hoge*, the part. pres. of *hogen*, *hoogen*, to elevate, to uplift, emblematically to hang up, to suspend on the gallows; *hege*, the part. pres. of *hegen*, to protect; *gar*, *gaer*, quite, entirely, surely; *haer*, *hader*, strife; *Kom*, cup, chalice, type of the catholick communion; *touwe*, rope, halter, emblematically the one that goes round the neck at the gallows; *sij*, they, the set; *om*, at an end, over, done for; *jage*, the part. pres. of *jagen*, *jaegen*, to ferret after, to hunt about, to follow as the hound does the hare; *rije*, the part. pres. of *rijen*, *rijgen*, to organize; *hagge*, the part. pres. of *haggen*, to contend, to dispute, to quarrel and fight together; *w'*, *wie*, the one who; *gaê*, *gade*, *gay*, joy, gaiety, utmost delight; *ouwe*, land, country; *heete*, part. pres. of *heeten*, to heat, to make hot, to set on fire, substantively *fire*; *wijhel*, hell for us; *wie*, as, for, *wie heete*, for the heating, for the fuel, implying, he holds us as mere faggots for hell-fire. *Hye harck*, sounds *hark*; *dij d'hoge's*, the dogs; *bije harcke*, bark; *Bije hege gar s*, beggars, haere, are; *sijom*, some; *rije hagge's*, rags; *wij hel w'heete*, velvet, the *w* sounding as *v* does now, and *v* as *f* does now; *gae ouwe'n's*, gowns.

80.—*I had a little moppet,  
And put it in my pocket,  
And fed it with corn and hay.  
There came a proud beggar  
And swore he would have her,  
And stole my little moppet away.*

*Hye hader lije t'el moê'ppe heet.*  
*Hand, Pije uit hitte, in m'Hye, Pije oock heet.*  
*Hand vede hitte wijse kor'n; Hand heye.*  
*T'ere, Keye hemme, er Pije'r houd bij hege gaê'r;*  
*Hand's w'hore, hij woed heve her*  
*Hand's t'ho el m'Hye, lije t'el moê'ppe, heete er Wijee.*

The Saxon says he is quite tired of disputation and



the story of his (the heathen's) being to suffer in another world. The Saxon says at once, fire for his hereafter is a mere invention of the Friar; the Friar to be even with says, in with the Saxon into it! A violent quarrel ensues which brings the antagonists into a court of law. The Saxon is the sufferer (is cast). I was mad when I did this, mutters out the Cloddy, for there the Friar has a fast hold from a favouring associate (in allusion to the lawyer and the friar being, at that day, each of the tonsured or clerical class, as has been before observed here), and I had no more than I deserved, for I (the Saxon) am the one who fosters this madman here. With the Saxon from here to elsewhere is directly to Heaven; he holds the idea of suffering, as that of his next state, to be a mere idle fancy; to be burnt as a lie; a mere doctrine hatched up by the Friar.

*Haeder, haer*, contention, quarrel; *moê, moed*, mind, intellect; *moede, muede*, tired, fatigued, exhausted; *'ppe, op, up*, up, done for, finished, over; *uit*, utters; *oock*, at the same moment, equally; *kor*, court of law; *heye*, pres. pot. of *heyen*, to suffer; *hege*, the part. pres. of *hegen*, to protect, defend; *gab, gade*, companion, equal; *heve*, feeder, nourisher, nurse; *heete*, the part. pres. of *heeten*, to be on fire, to be in heat; *heet*, the pres. of *heeten*, to say; the other terms are all pre-explained ones. *Hye had er*, sounds I had a; *moê'ppe heet, moppet*; *Pije uit, put*; *hitte, it*; *Pije oock heet, pocket*; *kor'n, corn*; *heye, hay*; *Pije'r houd, proud*; *bij hege gae'r, beggar*; *'s w'hoore, swore*; *'s t'hoel, stole*; *er Wijc ee, away*.

81.—*There was an old woman*

*Liv'd under a hill;*

*She put a mouse in a bag*

*And sent it to mill.*

*The miller did swear*

*By the point of his knife*

*He never took toll*

*Of a mouse in his life.*

T'ee 'r wa aes een Ouwel-Wije om aen;

Luijde hun dij er, er hij ijle;

Schie putte er m'hou's; inne er bij hagghe;  
Hand Send hiet toe m'ijle;

Die m'ijle'r died, sie wie erre;  
Up on de poynt Hof hisse nae Huyf,  
Hij ne verre t'Huijck t'holle,  
Hof er m'hou's in hisse, ly Huyf!

Where there is food the Holy Wafer (the Friar) is sure to be eternally going from one house to the other. Their tune (cant) is you are a heretick, (an infidel); the Saxon in a rage replies, it's he (you) that are a heretick. All ceremony is soon at end; and it terminates in a battle. The Countryman is brought into a court of law, at once the Synod (ecclesiastical court of law) summoned both the mad fellows before it. The court signifies the intention of seeing which of the two mad fellows is in the wrong. Upon the question, the court, instigated by a fellow feeling (in favour of one of the same craft), pronounces in favour of the Hood (Priest). The Countryman while not far from the Man in the Gown (Friar) raves out to him, the Court being always on the side of its favoured mignon (the members belonging at that time to the same class as the Priest) whispers within to us, this gang of Cowl-men (monks) should go to leeward at once (hung without delay).

*Ouwel wijfe*, as the one who turned this piece of pastry into deified flesh, or it may be as *Ouwel wij*, the wafer is for us, in reference to its being swallowed only by the Priest and denied by the Catholick church to the community, which was only allowed a sup of the cup; *luijde*, sounds, speaks, says, whence our *loud*, seemingly connected with *luyden*, the people, as that which speaks the sense of the publick, country; *er, erre*, the pres. of *erren*, to err; *dij*, thee, to thee; *hou*, courteous feeling, courtsey; *hagge*, the part pres. of *haggen*, to fight together, to contend; *Send*, Synod, ecclesiastical court; *poynt*, point, matter at issue; *ly*, leeward, blown irresistibly away from the intended course; *Huyf*, hood (Priest). *Luijde*, sounds live; *hun dij er, under*; *hij ijle, hill*; *m'hou's*, mouse; *Bije hagghe* *Send*, sent, *m'hijle'r*, miller; *nae Huyf, knife*; *m'hou's, mouse*; *s' Huyck*, took; *ly Huyf, life*; *bij hagge, bag*; *hof*, court; *h* no

letter sounds of, *No*, not; *verre*, far; *Huyck*, Gown, type of the Friar.

82.—*What care I how black I be,  
Twenty pounds will marry me;  
If twenty won't, forty shall,  
I am my mother's bouncing girl.*

Waet, keer Hye, ho uw blaেকে! Hye bij,  
To' wij ent hie Pije ou 'nnd's; w'ijle, mar 'hij m'hij.  
Huijf te w'ent hie w'ho 'nnt foeije'r t'hie; schie ael!  
Hye, am mij hye, mij ho t'e'r's; bij hon's inge gij er el.

The Sharp-One (Friar) says, convert! your belief that heaven is for all will secure your being flared (burnt in a blazing fire)! The Saxon follows with, the Friar's being crammed upon the place has let in that which is abhorrent to us, let him take up his abode with those who are mad in his own way. The Friar, to him with whom it is an established certainty that Man puts up in Heaven, is a disgusting object; let there be a total finish of the set. The Saxon concludes with, my Provider is my own labour, my hereafter (other world) is Heaven; by him the telling him his next state is to be one of torment is held a mere fraud of your own getting up (your own humbug).

*Waet*, sharp, acute; *blaেকে*, the part. pres. of *blaecken*, to blaze, to flame; *bij*, immediately after; *ae. au. one, ou*, that which turns off or from, repels, revolts, is absurd, chiefly used as a prefix, and in fact an old form of *af, of*, off, from, whence the latin *a, ab, ausage*, is an absurd out of the way saying; *oulbolgig, abolgig*, is an old term for an absurd person, a wrongheaded talker; *ouwijse, auwijse, awijse*, dissonance, discordance, &c.; *mar*, the imperative of *maeren, maren, meeren*, to abide, to remain with, the source of the latin *morari*, in the same sense, and our *to moor*; *foeye*, filthy, object of disgust, with which our *fy!* is a same word; *schie*, entirely; *ael*, end, extreme, the last bit, the last thing seen; *w', wie*, he who; *am, amme*, nurse, mother, provider; *t', te*, to. *T'wij ent hie*, sounds twenty; *pije ou'nnd's*, pounds; *mar'r hij m'hij*, marry me; *w'ho 'nnt, wont*; *foeye'r t'hie*, forty; *schie, shall*; *mij hye, my*; *mij ho t'e'r's, mother's*; *bij hon's inge*, bouncing; *gij er el, girl*; *mar'r, mar er, er*, there.

83.—*Jenny Wren fell sick  
Upon a merry time ;  
In came Robin Red Breast,  
And brought her sops and wine.*

*Eat well of the sop Jenny,  
Drink well of the wine ;  
Thank you Robin kindly,  
You shall be mine.*

*Jenny she got well,  
And stood upon her feet,  
And told robin plainly,  
She lov'd him not a bit.*

*Robin being angry,  
Hopped on a twig,  
Saying, out upon you,  
Fy upon you bold fac'd jig.*

Je in nie renn, fel sie ijck,  
Up hon er m'erre hij t Hye 'm  
In, Keye hemme ; Robb'in rede ; Bije rest,  
Hand bij rouwt her ; Sops hand wye inne.

Hiet wij helle of de Sop je inne hie,  
D'er incke wij helle of, de Wye inne.  
T'hancke uw Robb'in, Keye innd lije,  
Uw schale, Bije m'hye inne.

Je inne hij schie, gote well !  
Hand's t,hoed, up on her vied,  
Hand t'hold ; Robb'in plie ; Henne lije,  
Schie loud, himme nut er Bije hitte.

Robb'in, Bije inge, angier hie  
Hoopd on er te wie hijge,  
Saye inge ho uit, up ho'n uw.  
Foey, up ho'n uw, Bije holld, feeste j'hijge.

Don't run in, look fixedly at this fierce one; up to him and reproach him with his having introduced his superstitious stuff among the industrious Saxons. Away with you! mutters the emboldened Cloddy. The Man in a Robe (Friar) sermonizes him. The Saxon (Husbandman) trembles at [repents of] what he has been prompted to utter and it is soon made quiet between them; the Friar's blessing is bestowed on the Cloddy at once [the Friar's hand crosses him; in allusion to the form of the blessing given by the Catholic Priest, which is by motioning his pointed finger in cross directions over the kneeling worshippers head]. The Saxon says the Friar is the one who has introduced the conundrum that when we are off (for the next world, dead) hell is decreed for us; the false doctrine (heterodoxy) that hell is to have the tormenting of us when we are dead, is a mere thing hatched in the head of the Friar. This affair of torment has been the pantry to you [has been your provision] says the Cloddy. The cup [chalice] is that which is your income; hard work the Saxon's.—The Friar at once comes in with, let the water be poured over you (be christened, baptized, convert)! At once the Saxon applies his hand to the Friar's head (gives him a knock on the head by way of answer); upon this a quarrel ensues. The Friar brings a suit on before the Court of Hommage (the Manor Stewards Court); the poor Saxon is the sufferer; applause follows and a whisper, that the hot-headedness of the Saxon has been a god-send to them (in relation to the fine imposed by the court formed of members then necessarily of the clerical class).—The Saxon stung by this, says, the Friar is poverty heaped upon the one who already works hard enough for his bread. The Man in the Stuff Gown (Friar) vexed by this exclaims in an overbearing tone, when any of you die all chance for heaven for you heathens is at an end (Heaven is all up with you). The Saxon maddened at this calls out you filthy Hog! whenever you are all swinging on the gallows (hung up) it will be a festival day with the hard-

working Saxon (with him who works from morning to night for his bread).

*Robb* is as the Saxon *soubriquet* for one of the Catholick Priestcraft, is, I suspect grounded in the dutch *robbe* (rabbit) as that which produces the only furred skin fit for ornament known to the Saxon of that day, and then used both for warmth and distinction, official dresses, robes. The *aumusse* of the Catholick Canon is still a furred tippet. *Renn*, the imperative of *rennen*, to run; *fel*, rascally looking, repulsively countenanced; *tjick*, fixed, standard, mark: *hon*, the imperative of *honen*, to make game of, to upbraid; *erre*, heterodoxy, superstition; 'm, *im*, in, *on*, in; *rest*, the pres. of *resen*, to shiver, to quake; *rouwen*, the pres. of *rouwen*, to quiet; *sop*, *t'sop*, and *top* are a same word in the import of top, summit, head; used by the Saxon as a typical nick-name for the Friar, whose official distinction was the shaved spot on the crown or top of his head, and is still so in Catholick countries; see v. l. p. 249. l. 13 of this Essay and the note on the word Top; *wije*, the pres. pot. of *wyten*, to bless, to sanctify, to restore to holy favour; *hiet*, the past part. of *hieten*, to demand, to decree, to order; *hancke*, market for meat, butcher's shop, place where meat is to be had; *schale*, *schale*, cup, goblet; *gote*, liquid, water, drop, shower; *welle*, the pres. optative of *wellen*, to pour, or boil over; *plie*, the pres. pot. of *plien*, to ply, to apply to, in reference to some authority; *loud*, the past. part. of *louen*, to laud, to praise, whence the latin *laus*, *laudis*, *laudare*, and french *louer*, (to praise); *nut*, profit, gain; *angier*, distress from penury; *hoopd*, the past. part. of *hoopen*, to heap, to burthen, to accumulate; *saye*, stuff gown, that of the official dress of the Priest; *foey*, filth, dirty stuff; *feeste*, festival day, feast day; *je*, always; *hijge*, the pres. pot. of *hijgen*, to work hard. *Je in hie*, sounds Jenny; *venn*, wren; *sie tjick*, sick; *m'erre hij*, merry; *t'ye'm*, time; *Keye hemme*, came; *bij rouwt*, brought; *heet*, eat; *crij hell*, well; *t'hancke*, thank; *Keye innd lije*; kindly; 's *t'hoed*, stood; *vied*, feet; *plie henne lije*, plainly; *nut*, not; *Bije hitte*, bit; *angier hie*, angry; *te wie higge*, twig; *foey*, fy; *up ho'n*, upon; *Bije hold*, bold; *feeste*, faced; *j'hijge*, jig.

84.—*There was a lady lov'd a swine,*

*Honey, quoth she;*

*Pig hog wilt thou be mine?*

*Hoogh, quoth he.*

*I'll build thee a silver sty,*

*Honey, quoth she,*

*And in it thou shalt lye*

*Hoogh, quoth he.*

*Pinn'd with a silver pin,  
Honey, quoth she,  
That thou may go out and in,  
Hoogh, quoth he.*

*Wilt thou now have me now,  
Honey? quoth she;  
Hoogh, hoogh, hoogh, quoth he,  
And went his way.*

T'eer wo aes er leed hij lovd, er's Wye'n;  
Ho ne hij quaê, ho ijse, schie!  
Pick! hog! w'ijlt t'hou, Bijе m'hye'n!  
Hog! quaê ho's hij!

Yle bild! t'hij, er, siel vere's t Hey hel;  
Ho ne hij quaê, ho ijse schie!  
Hand in hitte, t'ho u, schie hael te ley!  
Hog! quaê ho's hij.

Pije, 'nnd wijse er siel vere pijn;  
Ho ne hij quaê, ho ijse schie!  
T'at t'ouwe meê Gauw uit. Hand in.  
Hog! quaê ho's hij

Wije ijlt, t'ouwe n'ho uw, heve mij nae ouwe.  
Ho ne hij, quaê ho ijse schie!  
Hog! hog! hog! quaê ho's hij!  
Hand wee'nnt, hisse wij ee.

Where there is provision the Saxon is promised a penalty into the bargain, along with it he is sure to have the Holy-One. This malevolent fellow says there is no heaven for the Saxon, nothing but a state of horror (hell). Cut off! hang up! the one who tells you that your nature-bestowed belief of being to return to the unseen One who sent you here, is a mere idle dream, whips in the Saxon, foaming at what the Holy-One had said. Hang him up, he adds, he is the greatest evil in

the country. The Holy-One replies to the Saxon, your idea of hereafter is the fancy of one out of his mind, I tell you transmigration of soul, in regard to the heathen, is from here to hell. The malevolent fellow says, there is no heaven for the Saxon, nought but a state of horror. The self-dependent Saxon in a fury at this, says we retain our faith of being to return to the One on high for ourselves, and leave the furnace-concern (hell-kettle) entirely for the use of the lazy one (Friar; the one who has nothing else to live by). Hang him up, adds he, he is a great evil among us here. The Man of the Cowl (Friar) says, here we have an instance presented to us of a soul proper for torment (what he has just said shows he is just the fellow for hell). The malevolent one says, there is no heaven for the Saxon, but a state of horror. The self-providing Saxon whips in, if this Sly Rascal (Friar) was sent out of this place, people in it would then have the due means of providing themselves. Hang him up, he is the curse of the place. The Holy-One outraged at this, says, for you of this Country there is no heaven for you, but as to me, after this world, going on high is decreed to me. There is no heaven for the Saxon but only a state of torment (hell). Up! Up! Up with him (hang him, to the gallows with him) he is the mightiest curse of this place. The instant which tells us this curse is at an end, whispers to within us, you are your own masters again (you are as truly happy as you were before he came amongst you).

*Peer*, for ever, there; *leed*, mischief, suffering, sorrow; *lovd*, the past part. of *loven*, to promise, to make believe; *Wye, wije*, Holy-One, Roman Catholick Priest; *pick*, the imperative of *picken*, to cut off, to cut in two; *hog*, the imperative of *hogen*, *hoogen*, to raise up indefinitely, more or less; and applies equally to heighth out of sight, and that just above the ground; *quaed, quaed, kwaed*, bad, malignant, as when we say *he is a bad one*; *siel*, soul; *vere*, the part. pres. of *veren, veeren, vaeren*, to go or cross from hence to thence; *hey, hei, heyde*, heathen, *homo agrestis*, also heath, wild place; *schic*, entirely; *hael*, furnace, a Saxon's type for hell; *ley*, lazy, idle, indolent; *pijn*, pain; *heve*, the part. pres. of *heven*, to heave up, to lift on high; the other terms are repeatedly explained



before. *Leed hij, sounds Lady ; 's Wye'n, swine ; quae ho ijsse, quoth and so does quae ho's ; schie hael te, shalt ; Pije'nnd, pinned ; siel vere, silver ; t'hou and t'ouwe, thou ; nae ouwe, now ; wij ee, way.*

85.—*One-ery, two-ery*  
*Ziccary zan*  
*Hollow-bone, crack a bone*  
*Ninery ten :*  
*Spittery spot*  
*It must be done ;*  
*Twiddleum, twaddleum*  
*Twenty-one.*  
*Hink spink, the puddings stink,*  
*The fat begins to fry ;*  
*Nobody at home, but jumping Joan*  
*Father, mother, and I.*  
*Stick, stock, stone dead,*  
*Blind man can't see,*  
*Every knave will have a slave,*  
*You or I must be he.*

Wije, ho'n er hij ; t'uw er, hij,  
 Sie ijck Ka, rijs aen !  
 Ho el louwe bonne, krack er bonne !  
 Neen er hie t'hen !  
 Spie hitte t e'r hij spot ;  
 Hitte mutse ! Bij done.  
 Te wie lijd de lije om, te wie had de lije om,  
 T'wij ent hij wan.  
 Hie incke's Pije incke ; de Puijd d'inge's. Stincke !  
 Dief at begin 's t'u, verre ! hye !  
 No Bij hoe d hie at om buete, je hompe ! inge ! joone !  
 Vaer t'e'r, moê t'e'r hand Hye.  
 Sticke stok 's t'ho'n d'Heyde ;  
 Bij lye 'nnd m'aen, Ka 'nnt sij,  
 Ijver hie n'heve, w'ijle heve, er's leve ;  
 Uw o'er Hye mutse, Bij hij.

The Missionary's constant tune is the Saxon's belief

that he is to end in Heaven, is heresy; let the Saxon reply to him, it is you who are the heretick! Should the chattering Jackdaw put on a stern face, then piss upon him. The conviction of this Country, that we all to return to our Maker, being the established law of it, let the wrongheaded disturber of that belief be crushed at once by it's people; let us have none of the fellows who call us hereticks. The spying out a scorching birth for our hereafter is a pretty joke! The Saxon then roars into his ear, this boufire hobby-horse of your's has turned your brain! you are a curse to him who works for his bread, a curse to him who has any thing of his own, and we the stock on which you are the graft of famine. The disorder of this place is the inoculation of the Friar upon us; it is the Pulpit-Man that is the keeping of it in a state of distress. You Stinking Fellow (in reference to the mendicant Monk's unlinen-ed, unshod, unshaved, omnivorous mode of life)! robbery is the principle of your order, you hog! you torment! the Saxon can hardly reserve his meal from your clutches! you slice-beggar! you worrying one! you impostor! you terror and trouble to us all here. You say the Heathen is created merely to be stuffed into a caldron-stove when he departs hence; he might tell you he has had his full share of this caldron [oven] concern by having you [the Jackdaw] brought in upon him. Industry is no longer a maintenance for us, while we see the talking like a madman is a sure provision, and the preaching groundless superstitious nonsense a sure livelihood. If once, says the Saxon, it was completely over with this inamorato of the frying-pan system, the Industrious Man would be himself again.

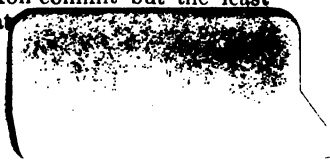
*Jack*, fixed direction, a point, a mark; *rijs*, the imperative of *rijzen*, to piss; *lauwe*, *lauwe*, law, rule, order, regulation; *BONNE*, place, neighbourhood. country, suburb place, and is I suspect, the BONE in MARY-LE-BONE; which seems the travesty of MEER HIE LIJE BONNE; *q. e.* the limit is there, passing over it is the country (this is the confine of the town beyond it is the country, in relation to London in the Saxon's day; *meer*, *meere*, limit, confine, termi-

nation, border ; *lije*, the part. pres. of *lijen*, *lijden*, to cross, to pass beyond ; *meer hie lije*, sounds *Mary le* ; *Mary le bone*, belongs to no language in a literal sense ; *kraeck*, *krack*, the imperative of *kracken*, *kraeken*, to crack, to crush, to destroy ; *er*, superstition ; *neen*, none, no ; *spie*, the part. pres. of *spien*, *spieden*, to spy ; *spot*, fun, ridicule, play, game, whence probably our *sport*, as in *to make sport of a person*, that is to make fun of him, to make game of him ; *mutse*, the part. pres. of *mutsen*, to be madly in love, to be bewildered by fancy, of which *mutse* is the substantive, *de mutse hebben*, is to be eaten up by love for the object in point ; *wan*, want, deficiency ; *puijd*, *puije*, pulpit, type of the Missionary ; *buet*, *buijt*, booty, spoil, prey, pillage ; *joone*, the part. pres. of *joonen*, to deceive, to impose upon ; *stincke*, the part. pres. of *stincken*, to stink ; *begin*, principle ; *verre*, *varre*, boar, hog ; *vaer*, fear ; *moë*, *moeije*, *moede*, vexation, molestation ; *sticke*, the part. pres. of *sticken*, to stick in, to stuff or cram in ; *stoke*, the part. pres. of *stoken*, to burn, to incendiary, whence our word *stoker*, as the one who looks after the fire, now, I believe, only used in regard to the one who watches the copper fire of the brewery or steam-boat. *Heyde*, heathen ; *o'er*, over, over, passed from here to there, from this world to another, type of *dead person* ; *heze*, nurse, feeder, provider ; *leve*, the part. pres. of *leven*, to live. *Wi je on* and *wan* both sound *one* ; *ho el louwe*, hollow ; *neen*, *nine* ; *t'hen*, *ten* ; *spie hitte*, *spit* ; *t'e'r hij*, *tery* ; *te wie hij de lije om*, *twiddleum* ; *te wie had de lije um*, *twaddleum* ; *dief at*, *the fat* ; *verre hye*, *fry* ; *no bije hoed hij*, *nobody* ; *'s t' ho 'n*, *stone* ; *d heijde*, *dead* ; *bij lye 'nd*, *blind* ; *n'heve*, *knave*, where the *k* has no sound ; *s'leve*, *slave* ; *mutse*, *must*. OBS. *Mary-le-bone*, as it is now spelt belongs to no language ; and I have no doubt is a corruption of the above phrase.

86.—*Cross-patch, draw the latch  
Sit by the fire and spin.  
Take a cup and drink it up  
Then call your neighbours in.*

Kroes Pije at's, de rae de el at's,  
Sitte by dief : Hye ere, hand's Pije'n.  
T'ee ick er, Keye up. Hand, dij er incke, hitte up.  
T'hen Keye hael, uw er, na hie borsse, in.

The Cup (Chalice) is that which is food to the Friar ; the food of another, his main-stay, the proper habit of a thief ; let the labouring Saxon commit but the least error the Friar persuades him at



is always calling us hereticks, let the independent Saxon reply warmly to him, it is you that are the Heretick here, and a curse to us into the bargain. Away with this Furnace-Man [this patentee of Hell-fire, the Hell-oven for Heathen-Soul baking], let us have done with him who calls us Hereticks and is the cause of there being no money in the place (in regard to the mendicant friar's squeezing his livelihood out of them).

*Kroes*, cup, the Saxon's nickname for the chalice, of which the Priest admits the Communicants to partake, but not of the *wafer*, which he keeps for his own swallow, as being according to his doctrine, an actual slice of the true body of the Saviour, and thus too good for the vulgar, a tit bit for himself; *at*, food; *rae*, main-sail, main-stay-sail, type of the principal mean of going on; *sitte*, habit, fashion, custom; *ee*, for ever, always; *up*, comes out with, says; *hitte up*, says in a passion, hotly, with heat; *hael*, furnace, oven, type of the Friar's Hell; *borsse*, *purse*, whence that word as well as the french *bourse*, italian *borsa* and our own *burser*, as the treasurer or dispenser of a College. *Kroes*, sounds *cross*; *Pije at's*, *patch*; *de el at's*, *the latch*; *dief Hye ere*, *the fire*; *hand's Pije'n*, *and spin*; *t'ee ick, take*; *Keye up, cup*; *dijeer incke, drink*; *hitte, it*; *Keye hael, call*; *ne hie borsse, neighbours*.

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#### TO CORRECT.

- VOL. 1. p. 255. l. 1. for *meere*, read *mare* (fable).  
 VOL. 1. p. 255. ll. 2. 4. for *garden*, read *gaerde'n* (in the custody, care, guardianship of, under the tuition of.)  
 VOL. 1. p. 257. l. 8. for *'es huif*, read *Hisse w'Huyf* (the one of those who wear, the Hood, the lawyer, then of the clerical class, is heard to say).  
 VOL. 1. p. 258. l. 13 from bottom, for *Raep pijn de boe pijn*, read *Robb'in de Bo Bij'e'n* (The man in the Gown, Robe, he who when he is let in by the Saxon, eats, and drinks all he can get, stuffs his guts full; *bo*, filled to repletion by eating and drinking).  
 VOL. 2. p. 289. l. 13 from bottom, for *karne*, read *Keye herne* (the fool's brain, intellect, mind).  
 OBS. *Hand*, hand, as that which fixes, holds, keeps together is the source of the dutch *ende*, *end*, *en*, and our *and*, as the connecting participle, that which keeps together otherwise disconnected words or sentences.